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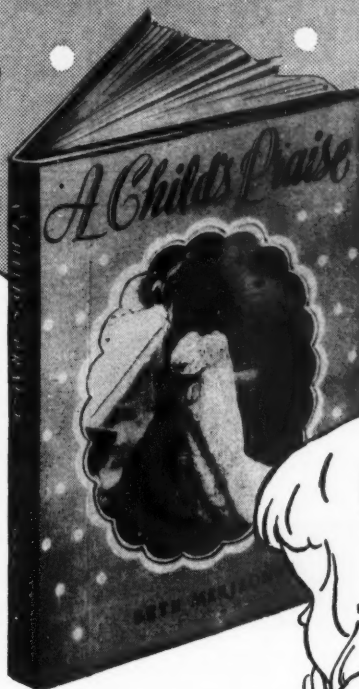
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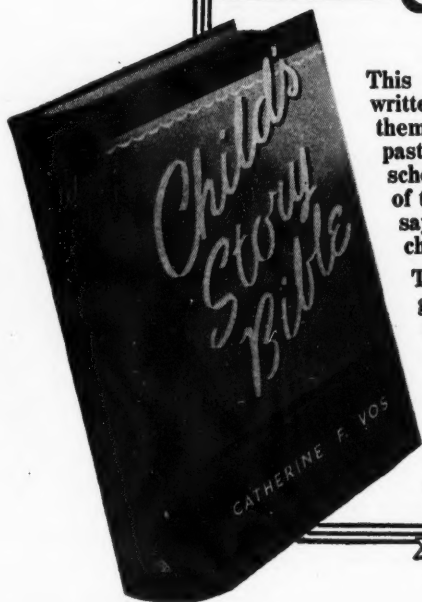
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● *From the mission field . . .* a graduate in Nigeria, Africa, tells of three weeks of intensive Bible teaching, with a native enrollment of 420, sessions twice a day, a Sunday audience of almost 900, and 186 decisions for Christ!

● *A pastor's work . . .* typical of the experience of many a "Moody man" . . . is summarized in picture, letter and newspaper clipping which tell the story of growth from a handful of members to a large, spiritually strong church, housed in a commodious brick building, with a youth program and summer camp project known all over the state for remarkable results.

● *The challenge of home missions* is met by Moody graduates in many striking ways. One man writes of his work over a large territory in organizing Sunday schools among migrant farm workers whose unsettled existence often deprives their children of any real knowledge of the gospel.

And so on . . . Institute files are crowded with stories of the soul-winning work of Moody-trained evangelists, gospel singers, radio preachers, children's workers, youth leaders. These young Christians in Moody classrooms today will go out . . . trained to accomplish great things for God. Others will come . . . eager for the Bible-centered training which Moody Bible Institute has to offer.

Will they receive this training? That depends on the gifts of thousands of Christians whose hearts are moved by God to support the Institute ministry. The Institute is not rich . . . only 3% of its income is from endowments. The tuition-free training program is dependent on the gifts of many. Your gift is important . . . vitally important . . . in this work of preparing laborers for needy harvest fields.

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Editorials

... WILL H. HOUGHTON

At Home with God

I do not care how beautiful this earth may be,
How fascinating all its lovely scenery,
How tenderly bewitching nature's luring songs
That come on winds and streams in merry throngs;
My heart is fixed to bide upon a better plane,
Where I shall never hear a plaintive minor strain,
And where undreamt of splendors overshadow this,
Even as a butterfly outshines its chrysalis.

I love the pleasing loveliness of sky and sod,
With stars and blossoms gemmed, and yet the place that God
Inhabits must be far more excellent than earth,
And flooded with the happier strains of purer mirth;
For all the mundane beauties that we hear and see
Are but the symbols of a vast eternity,
The types of that to which the earth-worn soul is drawn
When it has looked upon the last resplendent dawn.

Why should I hug to me the things that pass away,
And pleasure find in trifling vanities each day,
When there are joys supreme that never have an end?
I'm well aware of earthly good; I'll not pretend
To be indifferent to the views that meet my eyes
As I behold the pictures in the cloud-limned skies,
Or feel the warming of my heart by tender smiles
When day by day I've plodded life's thorn-bordered miles.

Yet when I've felt the sting of time's corrective rod,
I long at length for endless peace at home with God.
This earth may have its splendors and its beauties, too,
But, somehow, I am yearning for an earth that's new,
And for a new-made heaven circling round this sphere,
Where tears never flow, and where there is no spectral fear
To overshadow me, or prongs of doubt to prod
My soul, but where there's everlasting joy with God.

—Eugene B. Kuntz

October 23 brings the second anniversary of the passing of Henry P. Crowell. This poem was found in his possessions, evidently something he treasured, and we feel it is an appropriate sentiment to be expressed at this anniversary. It originally appeared on the cover of *The Presbyterian* for July 20, 1933.

What a striking contrast between the world's gifts and His! When He gives He has just as much left. When the world gives it has that much less. Giving never impoverishes Him. Of course! For when He gives He gives of Himself and He is eternal and without limitation of any kind.

If He bestows mercy it is "the mercy of God." If it is peace it is "the peace of God," or in the words of God in the flesh, "my peace." If it is love, it is "the love of God."

Oh, here is a reservoir without bottom, a bank with infinite resources. Think not ever to impoverish Him with large petitions or grand appropriations.

He is "able to make all grace abound toward you." That means not merely grace for the daily task, but for the daily trial. Not only for Christian work, but for Christian waiting.

The Printed Page

We recently came across an article in a business periodical which startled us and made us wonder what percentage of Christians are alert to new opportunities of getting out the gospel.

The article was headed "Unionizing Germany. CIO and AFL Flood Reich with Pamphlets on Value of Organizing." It told how both of these powerful American labor unions are "grinding out" printed matter in German for widespread distribution in Germany.

Representatives of the union took the trip to Germany to survey the field and to discover methods of distribution, etc. All of this to unionize the working people of a nation!

Oh, that we were as ready to undertake the evangelization of a nation! And why not? We have had two world wars since the last great international spiritual awakening. Men are now afraid of a third world war. Why not have a revival instead! We know revivals are not worked up. They are prayed down. But consecrated planning and a thoughtful, intelligent approach to the problem will not hinder.

Leadership

Leon Henderson made a speech a few months ago in which he underscored the world's need of leaders. Speaking on the vital issues today facing industry in our own country, he said:

"I would put first the issue of leadership. I say that after having been in twenty-two countries in the last eighteen months. One of the big issues is whether the reservoir supply of courage and daring that is the complement of young men will in the period ahead not only sustain its present strength, but will multiply itself.

"We had a discussion recently in Washington as to why the war effort's enormous mobilization of resources had not brought forward a leader, an outstanding leader, comparable to Baruch of the last war. We quickly got into explanation, but the sad thing was that most of us felt that somewhere along the line we had not met the test and requirements; that looking ahead to the larger responsibilities, tying with it the

The Lavishness of Grace

We are constantly reminded in the Word of God's liberality. How wonderful that He should so lavish upon us the gifts of His grace!

Our salvation was God-planned and God-executed. Even the matter of our entering in was His idea before it was ours. "Ye have not chosen me, but I have chosen you."

larger opportunities, there was necessity for organization of forces which would give play and release to new dynamics for guidance and leadership."

We have frequently spoken of this lack of leadership in both Church and State. Once when editorially we bemoaned the little men in places of leadership a reader scolded us, saying that God only uses little men. Of course, we agree with our correspondent even while we disagree. Any man to be usable must be little in his own eyes. And that doesn't mean a mock humility.

If a man is nothing and willing to remain nothing, God will make something out of him. But the more he has of natural gifts and training—if these are all yielded—the more usable he becomes.

We would again declare our conviction that the Church is famishing for want of rugged leadership. Too often the orthodox enterprise is led by little men, even petty and petulant men.

In recent months we have lost several men who could be now written down as "great." Where are the replacements? God has His men in reserve, no doubt. But we yearn for young men who will yield themselves to the Holy Spirit and to the necessary discipline for the wider usefulness.

The Lamb and Missionary Work

"Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation" (Rev. 5:9, R.V.).

The song of the Lamb tells us that the redeemed shall come from all the different tribes and nations of the whole earth. The many languages into which the Bible has been translated, and the still greater number into which the New Testament or portions of the Bible have been translated, give us some idea of how strenuous work by missionaries in many lands is making known Christ and His gospel.

Think for a little while of the extent of the blessed work done by missionaries all over the earth! Christ came as a propitiation, not for our sins alone, but for the sins of the whole world, and to complete the great work of the redemption of mankind. When He had accomplished His share of the work, He entrusted the rest of it to His people, trusting them to take the message of redemption to all parts of the world. As holy and divine as was Christ's part, as an indispensable beginning, so equally holy is the second part of the work—to bring souls everywhere to know of and accept this great salvation.

In the song of the Lamb we find this twofold truth—the Lamb upon the throne has brought salvation to all the nations and tribes of the earth, and to the Church of the Lamb has been entrusted the distribution of the salvation by the power of the Holy Spirit. Un-speakably glorious is the task of the missionary!

We shall be able to understand this aright only when we have seen the great multitude which no man can number, out

of every nation, and of all tribes and peoples, and tongues, standing before the throne and before the Lamb, arrayed in white robes, with palms in their hands; and they cry, saying: "Salvation unto our God which sitteth upon the throne and unto the Lamb."

May the Holy Spirit imprint deeply in our hearts the wonder of missionary work! [Yes, and personal work!—Editors.] Just as the Lamb of God gave Himself to die that He might send the glad tidings to all, let us so offer ourselves wholly and without reserve to live and to die that souls may be led to join in the song of the Lamb before the throne of God.—Andrew Murray.

Why They Don't Go to Russia

The agitators who are striving for the overthrow of our American government, when they are of foreign birth (and many of them are), frequently are asked why they don't live in the land they consider ideal—the land of Communism, of the Soviet.

A clipping from one of the Digests gives the reason. We think the clipping is from the *Reader's Digest*, and here it is:

"To help me in mastering Russian, I was eager to buy records of Russian folk songs to learn by ear. I finally located a tiny establishment with a wonderful store of records, sheet music and book-lets to brighten the way of the traveler in Russia. The proprietor, a stern little man, beamed when he heard of my plan. 'I am graduate Sorbonne,' he said proudly. 'I am fifteen years Paris. I am eight years South America. I am six years this country. But I am born in Russia. Never in my life have I seen such a country. You are smart. You study. You go there. Wonderful! What a country!'

"And you are anxious to return?" I asked.

"The man was silent a moment before replying. Then he said: 'Trouble with me is, I am crazy about your rotten capitalistic seestem.'"

Men Wanted

There is a grand opportunity for young men who have the vision and the education to invest their lives as teachers in Ethiopia. The government is anxious to have such teachers and will pay the salary.

While sectarian religious teaching is barred, there are many ways of bearing testimony for Christ. The Roman Catholics are picking good men and sending them out. Will not our fundamental Protestants do the same?

This is such a challenging opportunity for young men who are zealous Christians, we felt inclined to bring it to your attention. For further and fuller information write Sudan Interior Mission (Dr. M. A. Darroch), 164 West 74th Street, New York 23, N.Y.

"He Restoreth My Soul"

There are times when all Christians find the pathway leading through desert places where the ground is parched and

dry and to our aching eyes the realities of the spiritual life seem dim or distorted by the strain of circumstances.

If this were not true we could not know the blessed experience of our heavenly Shepherd's restoring grace. We could never say with understanding, "He restoreth my soul." Often these times of refreshing are unusual experiences which etch themselves upon our memories from whence they bless and bless again.

Well do I remember such an experience of God's loving ministration, and not without sincere thanks and praise to Him.

I was in Japan at the time and had been there for several months. The excitement, kindled by strange sights and new experiences, had subsided and the loneliness, which only a soldier far from home can understand, was closing in upon us. Some were using it as an excuse for drunkenness and carousing, while others sought to dispel the gloom in other ways. My method was to climb the rugged hills behind our camp for a time of meditation alone with the Lord.

On the particular occasion to which I refer, I had done that but strangely found little comfort in Bible reading or prayer. We were so far from home and, it seemed, so far from God. Still depressed I chose a narrow trail which led up through a ravine. When I reached the crest of the hill the sight was beautiful even to my homesick eyes.

The sun was setting behind the next mountain range, flooding the sky with color and tinting the quiet water of the rice paddies with its pastel hues. The soft shades of evening were enfolding the valley below and refreshing breezes of the twilight hour were whispering through the bamboo trees about me.

Breathing deeply of the bracing air, I began the descent on the opposite side, still following the little trail. It led through hedges of tea down to the valley floor, then through a little grove of tangerine trees beside a small but well-kept farm house.

Suddenly my ear caught a strain of music—familiar music and sweetest in all the world to the believer's ear. The words were Japanese, but the tune was all I needed to receive its blessing.

*"What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!"*

My soul restored, I turned homeward. In faraway Japan the Lord was near.
—Chaplain G. W. Oestreich.

Want to Help a Missionary?

Here's how! Missionaries tell us that a vital touch with home—and spiritual blessings beyond measure—come to them through the **MOODY MONTHLY**. Many of them cannot afford to subscribe for themselves and would be without the magazine except for the special fund, supported by **MOODY MONTHLY** readers, that provides for this blessed ministry. The fund needs replenishing. Your generous gift now will help us keep these servants of Christ on our subscription list. That's right—do it now—and thank you!

H.L.L.

Moody Monthly



Houses of Parliament on the Thames River, London, England. On the left is the House of Lords. The clock is Big Ben. Gendreau photo.

The Marks of the Messenger

By REV. ALBERT G. JOHNSON, D.D.

IN THE SUMMER of 1937 it was my privilege and pleasure to vacation abroad, with my family. One memorable evening, in the beautiful English twilight, we motored into the town of Bedford, made famous by the immortal Bunyan. I stood before his statue, beneath the quizzical eye of the courteous English bobby, and I copied these words, which were inscribed on the base:

*"He had his eyes up to heaven,
The Best of Books in his hand;
The law of truth was written upon his
lips,
And he stood as if he pleaded with men."*

It was the picture that Christian saw in Interpreter's house. And what the artist had fashioned in stone might represent worthily what each of us should endeavor to embody in flesh.

These words were taken from Malachi's description of the messenger of the Lord (2:5, 6): "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my

name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."

The prophet to whom we are indebted for this picture of the messenger of the Lord rose out of one of those dark periods of history, morally and spiritually akin to our day and age.

It is believed that this name "Malachi" was a pseudonym suggesting his office—"my angel"—"my messenger." In his day the glory of the priest was not his sacerdotal functions, but the fact that he was God's messenger. When he spoke of the Messiah, he gave Him the title, "the messenger of the covenant": "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Mal. 3:1).

Christ is the supreme Messenger, who is Himself the Message of the Messenger. The prophets were sent to prepare His way. The servants of the Lord are the messengers of the Lord today.

"God, who at sundry times and in divers manners spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2).

The supreme Messenger Himself said to His disciples, "As my Father hath sent me, even so send I you" (John 20:21). We are His messengers today; we are the heralds of the evangel for our day. As Malachi rose out of the moral and spiritual declension and ruin of his day, fearless and uncompromising, amid the faithless priests and sinful people, with the message of the Word of the Lord, so we, as the Lord's messengers, must deliver His message in this our day and generation with similar courage and conviction.

THERE ARE SEVERAL MARKS by which the messenger of the Lord is recognized. First, the mark on the soul.

"The burden of the word of the Lord" is the opening phrase of this prophecy. It is very certain these words stress the fact that the prophet's message weighed heavily upon his soul. We must feel as well as see.

Message delivered at Founder's Week Conference, Chicago, February, 1946.

October, 1946



Dr. Johnson is pastor of the Hinson Memorial Baptist Church, Portland, Ore., and also chairman of the board of trustees of Western Theological Seminary.

The prophets of old bore upon their souls the pressure of a nation's need. They shared, in a measure, the divine travail over a prodigal people. The God of Israel declared that He felt the afflictions of His people. The prophets also, to some degree, entered into this vicarious aspect of preaching.

It was a "burden." Denunciation was tempered by emotion. We should feel the sins of the people before we denounce them; such an attitude doubtless will be more effective with them.

Jeremiah cries out: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1).

Ezekiel sat in silence with the exiles on the river bank for days at a time, until he became one with them in their mood and need.

Paul cries out:

"I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3).

John Knox exclaims with anguish, "Give me Scotland, or I die!"

The truth should rest like a burden on the heart of the messenger, awaiting its lifting in the preaching. The messenger of the Lord is not merely an orator; he is the successor to the prophet. His message, like a fire, burns in his bones, needing ventilation. There is an impelling and compelling about it, as expressed by Paul: "Yea, woe is unto me, if I preach

not the gospel!" (I Cor. 9:16).

Our Lord Himself was under a divine compassion, a constant impelling. "I must," He insists over and over again. We too must be sharers of the compassion of Christ, and the burden of the prophet, to feel with and for those to whom we minister in His name. If we have something to say in this manner, men will listen. Something worth saying will claim attention when said this way. The pulpit is no place for vain vaporings, nor pious platitudes!

The mark of vicarious preaching has characterized the true messengers of God down through the ages. Christmas Evans, unattractive—almost repulsive in appearance in the pulpit—became transparent in the beauty of Jesus, whom people saw when he preached. In his remarkable covenant with God he says: "I come entreating Thee to enter into a covenant with me in my ministry." He asks for the removal of impediments in the way of divine blessing, that he might share in the blessings of being used of God, as were his contemporaries.

A distinguished mark of the messenger is this mark on the soul—"the burden of the word of the Lord"—vicarious preaching.

THE SECOND MARK of the messenger which we shall consider is the mark on his spirit.

"I gave them to him for the fear wherewith he feared me, and was afraid before my name" (Mal. 2:5).

"There is forgiveness with thee, that thou mayest be feared" (Ps. 130:4).

Irreverence easily degenerates into levity. The pagan worship which was attended with immoral rites stands out in contrast to the loftier sentiment which attended monotheistic worship. The worship of the gods was a part of their entertainment.

That feature of pagan worship seems to have crept into certain of the modern expressions of public worship today. We must be entertained! The service is interesting only as it entertains! The preacher is popular if he is an entertainer! Such features more and more characterize our advertising. The jazzy and the vaudevillic (to coin a word) have invaded the sanctuary.

Though a minister is a man "of like passions" with others, notwithstanding, if chosen of God as the messenger of God, in these respects he is different from other men; and he ought to be so regarded, and he should so regard himself.

As the messenger of the Lord, he is the Lord's anointed. He stands in the stead of the Lord. He pleads with men on the Lord's behalf. As a messenger of the Lord, he should be regarded with reverence. We need a deeper sense of the sacredness of divine things. Jeremiah denounced the prophets of his day for their lies and lightness.

The lightness and irreverence with which some of the most solemn statements are uttered today are not marks of the messenger of the Lord. Courage is born of reverence. The consciousness of our high calling produces reverence.

Seeing "the Lord high and lifted up" will correct the flippancy, the danger of ostentation, and even the vulgarity, that sometimes characterize the pulpit. He will have power without exhibition. He will have light, but it will be the reflection of the Light of life Himself.

*"The more Thy glory strikes mine eyes,
The lower I shall be;
Thus, while I sink, my joy shall rise
Immeasurably high!"*

If we fear God, we shall fear naught else! On the tomb of John Knox are the words: "Here lieth a man who in his life never feared the face of man."

It is not improbable that the faithful to the truth of God may even yet be called upon to be "faithful to the dying point"—to be dying martyrs. It is the fear of God that makes martyrs. A man is not a martyr because he dies, but he dies because he is a martyr! There are living martyrs too!

NEXT, THERE is the mark on the eye. "He had his eyes up to heaven." He is a man of heavenly vision.

Notwithstanding our reverence for the verbal utterance of Scripture, we perceive such untold glories stretching beyond the letter of the Book that we are convinced of the weakness of human language as a vehicle of divine thought; and as it is with God's inspired Book, so it is with God's inspired man. After the greatest effort, with the choicest of language, to describe his Lord, he feels that "the half was not told."

Jesus Christ is ten thousand times ten thousand more lovely than any human lips can describe! He sees "the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:1). And when he remembers his own poor feeble powers of utterance, he cries, "Woe is me! . . . for mine eyes have seen the king, the Lord of hosts" (Isa. 6:5). He hears a voice which is "as the sound of many waters" (Rev. 1:15), and though charmed of heart, he is tied of tongue to set it forth.

With such conceptions of God's truth, and such lofty visions of the divine glory, can the messenger ever doubt the regenerating power of that message? With all due allowance for his own weaknesses and limitations, the fact that iniquity abounds and that the love of many grows cold, he is possessed of a calm confidence in God.

Admittedly, we have come on days again when, from the human standpoint, the outlook is dark, and the odds may appear to be against us. Heresy and schism, liberalism and looseness, and superstition and atheism are abroad. Weak knees tremble, and those who see things only with the eye of reason may, with Elisha's servant, cry, "Alas, my master! how shall we do?"

But it is not so with God's true prophet. With his eyes toward heaven, he sees the invisible; he remembers that "Omnipotence has servants everywhere."

While there are those who are appalled by the great mountain, the messenger of heavenly insight looks beyond the mountain and sees God behind it, and cries to it: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain" (Zech. 4:7).

It was when Judah's harps were hung "upon the willows" and God's people wept into captivity that Daniel saw the stone that was "cut out without hands . . . and filled the whole earth." The soul that looks heavenward can never be crushed by despair!

BEFORE THE GREAT AWAKENING in these United States, the historian records: "The lands lying under the pall of wretched waste, and an unparalleled fervor for riches, deepening doubt, and alarming godlessness."

Today we stagger out of an unpredicted vortex with no parallel in history. We live in a confessed highly civilized age, the result of which is a barbarism unparalleled by the barbarism of heathenism, a morally decadent and spiritually impotent age.

A time of spiritual declension in the Church is always accompanied by unbridled restraint in society. "Where there is no vision, the people perish" (get a craze) (Prov. 29:18). History confirms what Scripture affirms. When human speculative philosophy supplants the divine revelation, when the spiritual and moral are subordinated to the social and the material, it is always with fatal results to society.

Historically, the present conditions are not against a spiritual awakening, but rather in its favor. If God's timetable in the past is any indication of His work-

ing, one is encouraged to note that by the turn of the cycles, such is not impossible (nor improbable) for this generation.

True, the hand of God is evidenced in the chessboard of the nations, so to speak. We see the ominous outline of the shape of things to come. Things seem to be rushing to a focus with an unprecedented speed.

Is this infernal state of world conditions the death rattle of an old age, or the birth pangs of a new age about to be born?

Is it just another historical cycle, or the final failure of man in the last cycle?

Is it the consummation of civilization, with the attending divine judgments already set in, or is it an hour glorious in possibility for another spiritual awakening and another opportunity to evangelize the world?

Whatever may be your answer to these thought-provoking questions (and no thoughtful student of the Word, of history, or of the signs of the times dare treat them lightly), it may be later in the day than we are ready to admit. Notwithstanding all the uncertainty, of this we are sure—Christ is still on His mediatorial throne. The Holy Spirit of God is still with us. The promises of God are still "yea" and "amen" in Christ Jesus.

FOURTH, WE CONSIDER THE MARK ON THE HAND.

"The best of books in his hand"—the

messenger with the Bible in hand. Paul admonishes Timothy to "give attendance to reading." He also says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It is a worthy ambition of the messenger of the Lord to be a man of the Book. The glory of this place—the beloved Moody Bible Institute—is that you have majored in the Book! If we would deliver the Lord's message, let us tell the people what is in the Book! There is no substitute for it.

I bear you my testimony that the people will come to hear it if you will tell it as it ought to be told. You will never get anything better than you will discover in "the best of books." People are wearied with new things; they are not interested in fancy sermons; they desire to know what is in the Book. The phrase "the Word of the Lord" occurs hundreds of times in the Old Testament, and refers to the counsel of God made known in prophetic ministry.

Through all the ages the power and spirituality of the Church, which in turn has affected the state of society, has been in exact proportion to the faithfulness with which the truth has been preached. He who feeds upon it and assimilates it into the very texture of his soul by a living experimental faith has the grand secret of pulpit power.

Of Robert Murray MacCheyne it was said, "God's Word was in his hands like a hammer"; and yet did ever man preach

[Continued on page 104]

Apart

By SADIE LOUISE MILLER

Have you learned, when cares oppress the heart,
With Christ to come apart
And find in Him sweet comfort blest
And rest?
Do you close the sanctum door on mart
And throng and each distracting guest?

Do you seek Him early, ask His plan
For you in the day that just began:
What word
He wishes you to speak, or thought unheard
On which your soul should meditate, or deed to man
Of kindness, long by you deferred
Because of vision blurred?

As you then on His bosom lean
In the innermost circle of love, serene
And calm and still,
Do you list to His whispered confidence, until
No clamoring voice can come between
Your soul and His most holy will?

If you then gaze unhurried on that face,
So tender with condoning grace,
Till love
Links your affections firm with things above,
No subtle charm can from your soul remove
The impress of that holy place.



Every Christian worker ought to read and reread this article. It has the key to the problem of evangelism. Don't miss it!

IT SHOULD NOT be necessary to say that if the Great Commission is ever to be carried out, it must be by the simple method given to us by the Lord of the harvest.

Any careful analysis of this method must bring us to the conclusion that our Saviour intended that every redeemed soul who acknowledges Him as Saviour should thereupon make it his individual business to tell to other individuals the way of life; and to continue to do so until the last one has heard.

Our Saviour left instructions and a command. The command said: "All the world . . . every creature."

This order has never been rescinded, and is still in force. But here we are after nineteen hundred years with more than a thousand million souls, farther from the end of our finished job than when we began. Did He not know when He assigned to us this task that we would come to this present hour, when there would be on this earth a billion more souls who have never heard that He died in their stead than were here when He placed upon us that responsibility? Did He intend to mock us? Did He deliberately give us a command, and a plan for carrying out that command, when He knew it could not be carried out?

It must be plain to all who seriously consider the matter that if we are to continue our present methods there can be but one result, and that will be failure. We are certainly losing ground every year. I am not thinking of a converted world. The Word nowhere promises it for this dispensation, and to bring about a converted world is not the task assigned.

Our Lord cannot be accused of being visionary. We rightfully ascribe to Him

Mr. Moon is the father of Dr. Irwin A. Moon, director of the Moody Institute of Science.

infinite wisdom and infinite power. It is inconceivable that He would start anything, or plan anything, or command anything that could not be done.

It is, therefore, the part of faith to say that we have either gone about our work *willfully*, or we have *misunderstood*, or we have *misinterpreted* what He said.

NOW, WHAT OUR GOAL IS determines in large measure what we do and how we do it. If our purpose be to propagate a system of teaching and advocate a certain manner of life, we will do as we have been doing. But if our purpose be to send throughout the whole earth a certain glorious gospel (good news, I Cor. 15:3, 4), believing there are resident in that wonderful news supernatural forces which have the power to transform lives, then we will pursue an entirely different method. We will at once see the wisdom of, and adopt, our Saviour's method of "*everybody out, telling everybody else.*"

We have been assuming that the proclamation of that message was the particular responsibility of "the man behind the sacred desk"; that God has chosen him to do it. But the unsaved do not come to church. Moreover, we find no place in the Word where God asks them or even expects them to come to church. In I Corinthians 14:23, 24 there is mentioned the possibility that unbelievers might be in the audience, and therefore we should not speak in an "unknown tongue."

But "the field is the world," and "seed" is to be sown in the "field." What would you think of a farmer who stood on his own doorstep and sowed it down knee deep in wheat? What kind of harvest

would he reap? The same harvest we are reaping today in "spiritual" wheat, and for the same reason.

Someone has suggested that "the sheaves should come in from the fields to be harvested; the fish should come up to the shore to be caught; the dead should come to us for life." Is it any wonder the world laughs at us?

The responsibility of sowing the seed in the field is *not* that of the pastor. It is physically impossible for him to do so. Nor is it the responsibility of the local church as a body. The local church does not have hands, and feet, and a mouth with which to speak, save the ones belonging to those who sit in the pews.

It is *their* responsibility to sow the seed in the field. Why have they not been doing so? Because they have not been shown that it is their job, neither taught how to do it. When will they do it? When they are shown it is their responsibility, and are trained to do it.

Who is to show them and to train them? We have the answer to this in Ephesians 4:8, 11-13: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." For what *purpose* did He give them? "For the perfecting of the saints." Unto what purpose did He give them? "Unto the work of the ministry, unto the edifying [building] of the body of Christ"

(Eph. 4:11-13)
"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the fullness of the stature of Christ."

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October,

Give It A Try

By I. A. MOON

(Eph. 4:12, margin). For how long? "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." What man? "Unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

LET US GET THE PICTURE. Before us is the whole body of believers—men, women and children. To each one of us, as individual children of God, our Saviour has given the command to go and tell to every creature that gospel (good news) story.

But we need instruction! We need encouragement! We need help! All right. From the above scripture, we find our Lord choosing out, here and there from the entire group, certain ones to whom He has previously given certain gifts, or enablings, for a varied service. And these chosen ones, He thereupon gives to and places over the rest of us, to instruct us, and encourage us, and to show us how to do our work, as we strive to obey that command of "Go ye."

Now the scripture cited above says that the ones whom the Lord has chosen and fitted to instruct and train us in the doing of our work, are "apostles" and "prophets" and "evangelists" and "pastors and teachers." The matter of giving the gospel, therefore, is the responsibility of the individual child of God, and these chosen ones, chosen by the Holy Spirit, our Lord's representative here on earth, are the ones to show us how to do it.

This plan is the evident intention of our Lord. And instead of about 1 per cent of the whole body of Christ, as at present, assuming the responsibility of the gospel message, and spending the larger portion of their time and effort in fruitlessly trying to keep the rest of us in the path of rectitude, with little or nothing for us to do, how much wiser it would seem to be to set to work the 99 per cent who shall have been trained under this plan of our Lord, by the 1 per cent whom the Holy Spirit has specially gifted and endowed to do the training.

ATENTION IS CALLED just here to one of the strangest facts revealed in connection with the salvation of the lost.

It is known to all of us that no one can be saved apart from the Word of God; that every soul, if he is to be saved, must somehow come in contact with the message of salvation which is found only in the Bible. It is known also, that no soul will be saved without the aid of the Holy Spirit.

It is not difficult to understand why these two elements, the Word and the Holy Spirit, are necessary. But we do not understand why God seemingly, voluntarily limited Himself in the salvation of a human soul to a third element, the help of a human individual. Just why He has limited Himself, He has not told us. The fact that He has thus limited Himself should be a clear indication to us as to why the command is to the indi-

vidual and not to the organized body of the Church.

In practice, the method which our Saviour has chosen seems to be something like this: The Holy Spirit (element 1), uses the Word (element 2), through a willinghearted individual (element 3), either by word of mouth, or by passing the printed page. As far as is known, this has been the method in every case.

One individual, impelled by the Holy Spirit, telling the good news to another individual, is preaching.

A case in point just here is that of the Ethiopian eunuch. It is to be noted that the eunuch was reading one of the great chapters of the Bible. It is conceded also that the Holy Spirit, now in the world to seek out the lost, was guiding him in the reading of this chapter.

It may be asked, Why did not the Holy Spirit go farther with the man as he read, and reveal to him how he could be saved? Why did the Holy Spirit speak to Philip, seventy miles away, and have him leave his work in Samaria to contact this one man and explain to him what he was reading?

Let us look at it. Philip says, "Understandest thou what thou readest?" The reply is, "How can I except some man shall guide me?" Except some man shall guide me. Could not the Holy Spirit have done so? Most assuredly. But He didn't. He sent a man.

Again, consider "Cornelius . . . a devout man, and one that feared God with all his house . . . and prayed to God alway" (Acts 10:1, 2). God commanded him to "send men to Joppa, and call for Simon, whose surname is Peter . . . he shall tell thee what thou oughtest to do" (Acts 10:5, 6). And the men said to Peter: "Cornelius . . . was warned from God by a holy angel to send for thee into his house, and to hear words of thee" (Acts 10:22).

Could not the angel have told him the
[Continued on page 119]



The Gospel and the Labor Problem

By Maxey Jarman

UNDER THE TITLE "The Gospel and Labor Unions," Howard Lehn presented in the July issue of *MOODY MONTHLY* certain aspects of the labor problem that we face in our country today. Some of these points can be readily accepted, but others call for further examination. The importance of the problem is self-evident, and as Christians and citizens we need to know the issues and what we believe the attitude of our churches should be toward these problems.

The article seems to be based on the premise, which I believe to be false, that there is a basic conflict between labor and capital. I am very strongly pro-labor—first, because as a Christian I believe it my duty to be interested in the welfare of my fellow man; second, as an employer of labor I know that it is good business to be concerned about the welfare of my workers. I know that workers can produce far better when working conditions are right, when compensation is as high as possible, when opportunity is given for advancement, when there is a reasonable measure of security.

I am pro-capital because as a citizen of this country I believe that our country's commercial system, constitution and laws are based on capitalism, and I do not believe that economic form could be changed without a destructive revolution. I believe it is the soundest economic form to produce the greatest amount of good for the greatest number of people. Furthermore, I believe it to be to the very definite interest of every single working person because by that system I believe he now has or can attain to the highest standard of living.

LET'S EXAMINE LABOR UNIONS to see what they contribute toward the welfare of the workers and toward increased production of goods. After all, production is the only means by which living standards can be improved.

First of all, let's distinguish between working people and organized labor leaders. Labor leaders very often have entirely different motives and opinions from the rank and file of working people. This country has the greatest and finest group of working people in the world. A small proportion of the working group belong to unions—government statistics would indicate less than 30 per cent of the workers of the country. Of that small proportion a very much smaller percentage take an active part in the organization, control and development of labor unions.

What about this small group who are

How does a Christian employer feel about unions, strikes, etc.? Here is a good answer.

active as organizers, union promoters, and labor leaders in general? Why do they spend so much of their time and effort in this work? Undoubtedly there are some who unselfishly desire to devote their lives to serving their fellow men. Perhaps also there are a few people who go into business with this fundamental motive. By far the greatest proportion of people, however, who devote their lives to work for their fellow men, will choose the ministry or some other kind of religious work, or perhaps become teachers, doctors or social workers.

As we study the way in which labor leaders act and examine the past history of the unions, and watch the methods used by the leaders, I think we have to come to the conclusion that most of them go into this work for some other reason than that mentioned above. Many of them go into it because it is a means of livelihood. Many drift into it. Many go into it because it gives them certain kinds of power, including political power.

Time and again, racketeering of one sort or another has been exposed among the leaders in labor unions. Convicted felons have occupied positions of responsibility in important unions. (See Westbrook Pegler and other newspaper writers.) Other labor union leaders permit the presence of undesirable characters, and say they are powerless to do anything about it. Exposures continue, and yet there are practically no signs of any house cleaning on the part of labor unions themselves.

WHAT ABOUT COMMUNISM? Certainly very few people—inside or outside of labor unions—go around promoting Communism openly. It would be very naive to think that a communist is going to admit he is one or publicly say he believes the economic system of this country should be radically changed. As a matter of fact, there probably is only a very small percentage of communists in labor union high circles. Nevertheless they are influential, and labor union leaders themselves will admit that this is one of the most serious factional problems they have.

It is my opinion that it is not the purpose of communists at present to try to bring Communism to this country. The

communist purpose is to maneuver in such a way as to bring weakness and confusion and chaos, so that our great country will become less potent industrially and so concerned with our own internal problems that we will be unable to exercise the influence we should in world affairs.

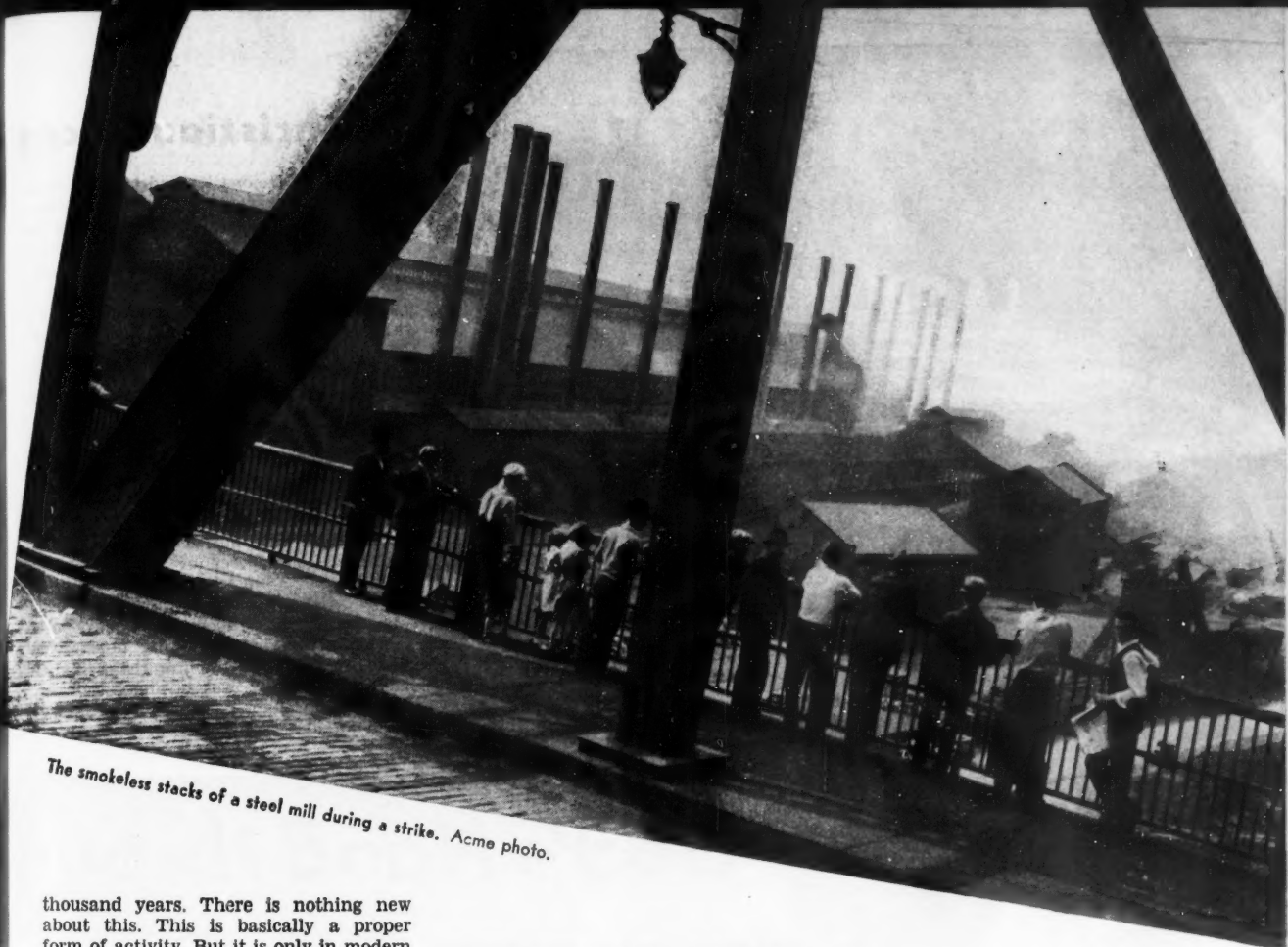
The communist knows that in labor unions he has an ideal vehicle for causing industrial weakness and creating disturbances and chaos. Far-sighted labor leaders who want to retain their power realize that a few active communists with their fanatical purposes can take their power from them and make them lose their influence with the rank and file in the political parties of the United States.

Not only are there communists in high places in labor unions, but believers in state socialism who would change our economic system to one owned by the state. Let's take, for example, the United Automobile Workers of the CIO. Walter Reuther, who has been much in the papers and who is a very ambitious labor leader, is a strong opponent of Communism and of the communists who are in high places in the UAW, but according to the press, Mr. Reuther is also a very outspoken exponent of state socialism, and is frank to admit he is trying to tear down the system of private enterprise under which our country operates.

Mr. Addes of the same union is said to be the leader of the communist element, and many of the activities of the UAW are caused not by any concern for the welfare of the worker, but by the factionalism which exists between these two groups.

One of the things that brands labor union leaders is their adoption of the principle of expediency. Any analysis of the activities of labor unions over the country as a whole will demonstrate this to be a fact. They conceive what they consider to be a good end; then by any means at their disposal—whether it is force, lies, political machine pressure, or any other means—they seek to reach those ends. I do not believe that as Christians we can condone expediency, however worthy the final objective might be.

WHAT ABOUT THE RIGHT TO ORGANIZE and bargain collectively? Not only from a legal standpoint, but from any other standpoint, we must agree that people have the right to organize for any legitimate purpose, regardless of whether we might agree with the wisdom of their objective or not. Workers have exercised their right to organize into labor unions of one sort or another for at least two



The smokeless stacks of a steel mill during a strike. Acme photo.

thousand years. There is nothing new about this. This is basically a proper form of activity. But it is only in modern times that labor unions have been used by unscrupulous individuals for political power and other undesirable purposes, such as extortion and racketeering.

Collective bargaining needs to be examined a little more thoroughly. Certainly as long as it is the law of the land it should be observed and practiced when called for. But as to its basic soundness and rightness, questions can be raised. The term "bargaining" implies alternatives on the part of the bargainers. All too often collective bargaining becomes warfare, and the alternative to accepting a demand is the use of force, the strike weapon.

In my opinion, bargaining should never be resorted to between management and workers. Both have the same objectives in view, or should have, to achieve the greatest measure of efficiency in production in the business. Management's purpose should not be to see how they can bargain with labor to get by with as small amount of wages as possible, but rather on the other hand, how they can best manage the business to pay workers as much as they possibly can.

Now admittedly, this is not usually the attitude of management, but through the years it has more times than not been the fundamental purpose of management, and only as antagonistic attitudes on the part of labor leaders themselves have developed, a bargaining or trading situation has come about which is fundamentally unsound.

The right to strike, while generally accepted, is certainly also open to question. The right to strike involves the

concerted agreement on the part of a large group of people to limit or injure some business so that it will be forced to take a certain course of action. In effect, this constitutes a conspiracy on the part of a large group to force action on the part of another individual or group.

Long ago our Congress recognized that conspiracies on the part of business were unwise, and put an end to them. They constitute the use of force, and a great many questions can be raised as to their propriety. Certainly even more questions can be raised when the leaders of a union which covers a whole industry—as for instance, the coal industry—cause an agreement among all their workers not to force the owners of the businesses to take certain action, but rather to force the United States government to take certain action, and to hold up the consumers of the country as a whole until that action is taken.

If the coal mine owners got together and agreed that they would shut down their coal mines until the United States government repealed certain taxes or took some other action that the coal mine owners wanted, then we would see those coal mine owners prosecuted, thrown into prison as criminals, and rightfully so. Is there any basic difference?

Does union labor make a contribution to the country by making it possible for workers to produce more and thus raise the standard of living? After all, standards of living are raised not by high money wages, but by the production of more goods. But on the contrary, instead

of helping to increase production we find that in union after union they set ridiculously low limits on what a man is allowed to do.

We find "featherbed" rules that call for the employment of men to stand by and to be paid even though they do no work at all. This is true in the musicians' union, in the railroad unions, and in builders' unions.

The stint system—that is, the limitation of production—is applied very generally. For instance, in many places bricklayers today are limited to a production of less than half of what was customary some years ago.

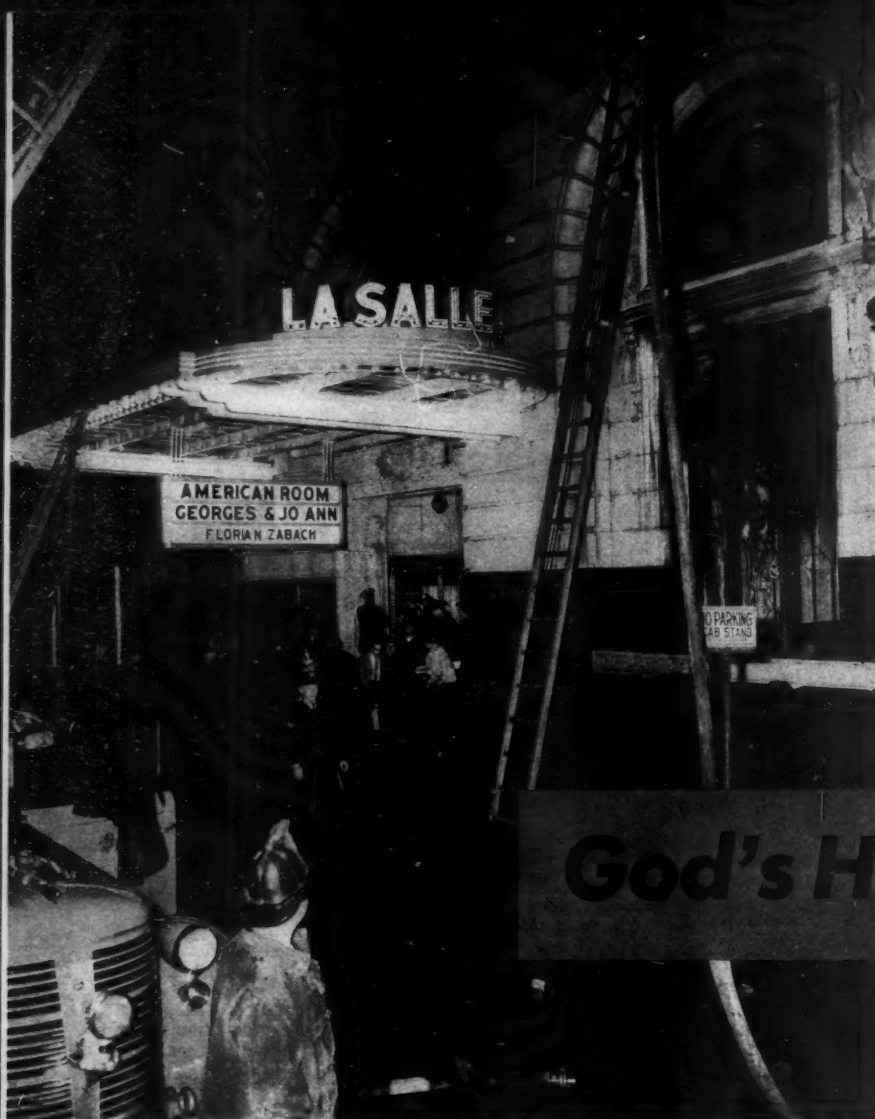
Labor unions in many cases have fought improvements that would benefit the country by making work easier and more efficient.

Furthermore, by work stoppages of various kinds that have been caused by labor unions, they have reduced the income of their own members and held down the production of goods in this country. Labor unions thrive on strife.

The leaders know that unless they can build up resentment in the minds of workers against management that they cannot continue to hold their authority; and so we find that union leaders, time after time, are searching for ways to cause bickering, strife and trouble.

They do not hesitate to use misrepresentations of management for this purpose. Having personally been the victim of such misrepresentation, I know where-

[Continued on page 132]



Mr. Helland

A DEEP SENSE of God's care remains with the president of the Lutheran Foreign Missionary Conference of America as he looks back on a harrowing experience on June 4 in Chicago's La Salle Hotel fire.

What impressions remain with one who has escaped a tragic holocaust like the Chicago hotel fire? How does one regard such an experience, in the light of the fact that his life was spared while sixty others died in the tragedy?

I asked these questions of the still youthful and enthusiastic, though graying, missionary, the Rev. Bernhard A. Helland, as he took time out from his preparations for a return trip to his beloved Santals in North India. There he will enter upon a third term of service, this time as superintendent of the mission founded by Skrefsrud and Borreson, household names to lovers of missions in Scandinavian lands.

Mr. Helland was in the Chicago hotel with an advance contingent of delegates to the Lutheran Foreign Missionary Conference of America, an organization which represents two-thirds of the five million Lutherans in this country.

As president of the organization he,

A Christian faces crisis

with other missionaries and officials, had participated in several committee meetings during the day, and then retired with his brother, Dr. M. A. Helland, former Madagascar missionary, to their room on the fifteenth floor.

Awakened by the fire, they rushed to the hall, only to be driven back by the acrid fumes from below. Knowledge of fire escapes they had none. To venture into the smoke-filled halls would perhaps really be "jumping out of the frying pan into the fire."

So they sought refuge on the balcony outside the window, there to listen to the clamor from below and the occasional thud of bodies, as panic-stricken people crazed with fear hurled themselves from windows, a number of them to their deaths.

"All we knew was that we were perched up there fifteen floors from the street, cut off from help, knowing no way of escape, and with the fire rising higher all the time. It was strange, though," said Mr. Helland, "on the one hand I had an almost fatalistic feeling; if my

time were up I would die, if not I would live. But I did not feel that I would die. I felt that God still had a work for me to do. To put it positively, it was an experience of trust in God's care. We are deathless until our work is done."

HE SAW GOD'S HAND through the flames.

He saw it too in the fact of his father's providential absence from the conference. Professor Andreas Helland, secretary of the Board of Missions of the Lutheran Free Church, gave up his plans to attend almost at the last minute, because of illness.

"He would never have escaped as we did later, when we half crawled, half ran down the block-long corridor to the fire escape. We used one hand to hold a damp towel over nose and mouth, and the other as a third 'leg' for locomotion. Strangely enough, my brother had just a few hours earlier read an article on the subject of how to act in a fire!"

How did they happen to escape? That too carried a spiritual lesson to the missionaries.

"It was during one of my exploratory ventures into the hallway that I heard a faint call from far down at the other end of one of the hallways. There someone had found the way to the fire escape. Before the fortunate discoverer headed downward to safety he stood there call-

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Moody Monthly

esis . . . and God is there!

ing, 'This way, this way,' until out of the smoke and darkness came someone, guided by the voice. Then this one took up the call, leaving the first to go, and so on. Others came and went, but the cry continued, 'This way, this way.'

"It was a graphic picture that I shall never forget, typifying exactly what we Christians are trying to do—to call out the message of Christ, 'This way, this way is the way to life.'"

BUT THERE WERE OTHER WAYS too in which faith was strengthened. There were the almost innumerable evidences of the fact that character qualities, which are really fruits of the Christian message, pay off in times of stress. The simple matter of calmness, which is the possession of anyone who really trusts God, saved many from wildly jumping to their deaths, or doing other things that impeded their rescue.

Sobriety, a Christian virtue, stood its possessor in good stead too. Drunkenness, which the Bible calls a sin, cost

for the missionary to review another chapter of her book. She valued his advice. And he, delighted to be of assistance for the sake of the people of India, said the reviewing would be done a little later that evening.

There remained but a few questions in the interviewer's mind. What does a missionary notice in the homeland after a term, yes, two terms, abroad?

"After our first term—it seems funny," he said, "it was floor lamps that we seemed to notice so much. But in 1940 it was food. Everybody was eating so often, and so much. You know, we've seen lots of starvation in India."

"What do you see as the greatest need at home in connection with the mission enterprise?" I inquired. I knew the answer would not be given in terms of raising money. The Santal mission receipts have increased steadily during the past few years.

The answer came: "Nothing has been found to take the place of the Student Volunteer Movement for recruiting workers," he replied. "That movement died

dozens of young men of my age who were won for foreign service.

"There's one thing that has helped a great deal, though, even if on a lower-age level. It's the Bible camp movement. The fruits of that are being seen, and will be increasingly seen in days to come. God is using it to call forth workers for the kingdom of Christ."

There it was again—the idea of seeing God's hand moving with purpose, through the flames, yes; through the work of His Church, certainly. On that note we parted, he to his packing, I to think over the lessons he had learned and was so eager to share.

"God's hand through the flames . . ." Is the world ready to see that Hand now, and to follow its beckoning?

the Flames

By
Norman C.
Anderson

some their lives. One drunken man was staggering down a hallway trying to drag along his wife who had fainted. Someone helped him out of the smoke into a room and also pushed the woman into it, closing the door on the smoke. Then he told the fire-fighters below of the couple. But no one knows if they were rescued.

There was one evidence of heroism, which even though it did not carry through as far as intended, meant a great deal to Mr. Helland. It concerned a young doctor who will also be in India on the Santal field before long. He had escaped the flames; but failing to find the names of his friends, the Hellands, on any of the lists of those rescued (even though they had reported to one of the stations), he turned back to the fire escape.

"Where do you think you're going, young fellow?" asked a policeman.

"I've got some friends up there; I'm going up to help them. I'm a doctor," he replied, as he started again to climb upward.

"Stay away from them, or I'll throw you into the 'klink,'" shouted the policeman, as he stepped over to block the way.

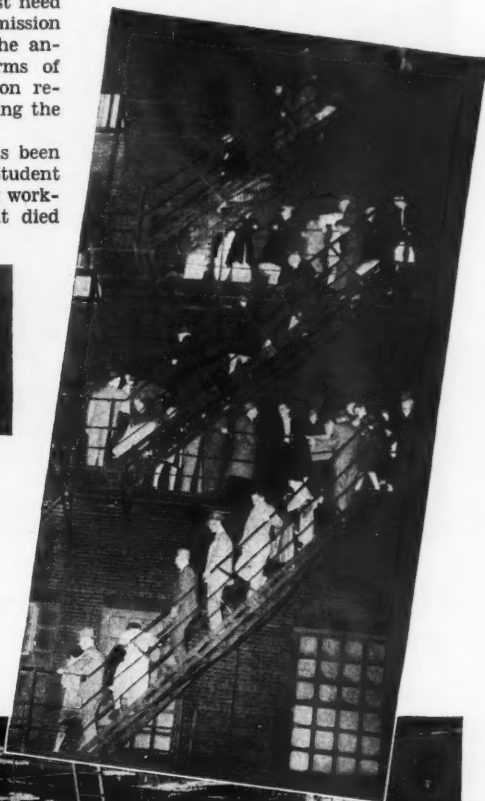
"That was the end of that," said Helland. "But that young man is going to be our doctor in India. It means a lot to know we're going to have a man like him on the field, one who was ready to risk his life for us."

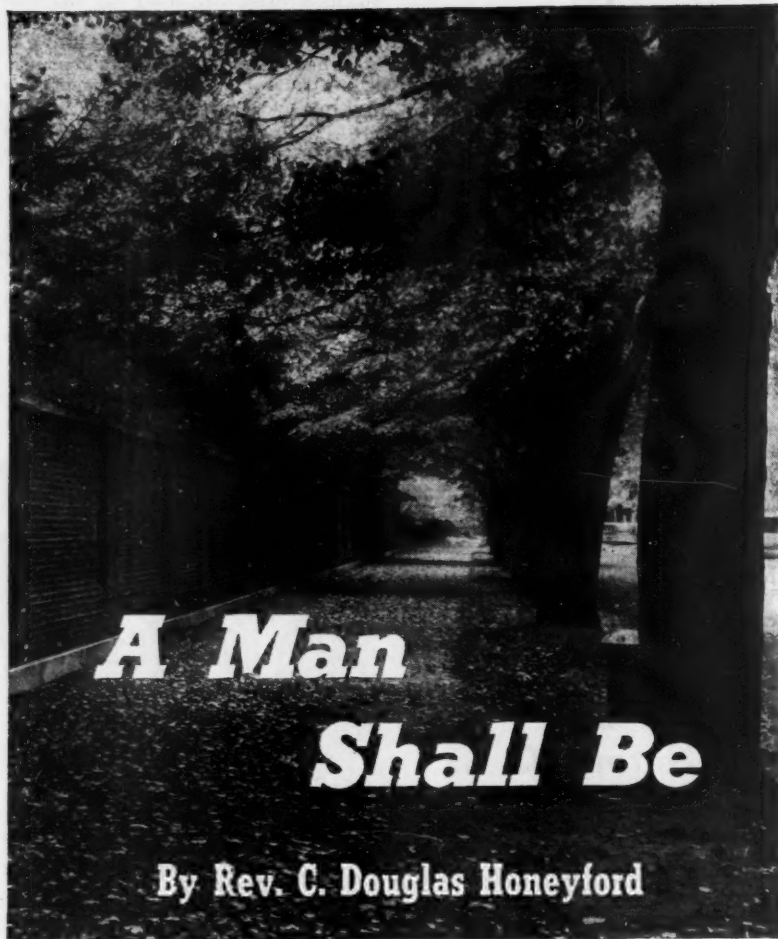
Just then the telephone rang. Someone who was writing a book about lepers in India was on the line, wanting to find out when it would be convenient

among Minnesota Lutherans because of its liberalism in theology. But while we had it, it was a great thing. There were

People coming down fire escapes during LaSalle Hotel fire.

View of a corner of the lobby after the fire had been extinguished. Acme photos.





A Man Shall Be

By Rev. C. Douglas Honeyford

Figures of speech may vary, but thirst is the same... always and everywhere

And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.—Isaiah 32:2

AS WE READ these words of Isaiah, we ask: "Of whom speaketh the prophet this? of himself, or of some other man?" (Acts 8:34). Is he referring to some great king or captain, to some prince or prophet? What man could fulfill in himself all that is here predicted?

We read the pages of history and biography which tell the story of the lives of the great and good men of the world, but no one measures up to this description. We read the pages of the Bible, which record the names of many noble men—Abraham, Moses, David and others—but none of these completely fulfill all that is mentioned in this text.

And from our knowledge of history and the Bible we know that there never was but one Man who could be to other men all that is claimed of this "man" in our

text.

In another passage in the writings of Isaiah the prophet uses almost the same language about God: "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat" (Isa. 25:4). When we consider this quotation, and follow the pointing finger of the great prophet, we see that he is referring to the Man Christ Jesus. No other person can do for us what Christ can do. He stands alone and unique. Someone has written:

*"He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, He is free;
If any be but weak, how strong is He;
To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth."*

The prophet makes three claims for Christ in this golden text of Scripture—He is a refuge, a river and a rock.

CHRIST IS A REFUGE. "And a man shall be as a hiding place from the wind, and a covert from the tempest." The Bible was written in the lands of the East. Everyone who lived in that country and climate was familiar with the dry, scorching winds that blew across the hot sands of the desert. A traveler exposed to it would have his face and lips and eyes seared with the heat and scratched with the gritty sand. And what a relief it would be to find a place of shelter, "a hiding place from the wind, and a covert from the tempest."

We are living in a time when storms and tempests are sweeping across the world. Perhaps never before has the tempest risen to such a fury. Many people are caught in the storm and are being driven by the wind. This is a characteristic of our times. The one thing that everyone needs is a place of refuge and rest. There are few people indeed who have escaped from the winds of anxiety and the tempests of affliction. These storms have swept down upon many in all their suddenness and fury and have burned and blasted their hearts and hopes.

There is only one refuge to which we can flee, only one "hiding place"—Christ.

"O safe to the Rock that is higher than I,

My soul in its conflicts and sorrows would fly;

So sinful, so weary, Thine, Thine would I be;

Thou blest 'Rock of Ages,' I'm hiding in Thee."

We need to pause long enough to take our bearings. We are being rushed and driven. Many are in a constant state of tension, nervousness and fear. We need "a covert from the tempest."

Christ has been a refuge to His people in the past, and we can be sure that He will be the same to His people in the present.

A party of Indians were fleeing for their lives from a forest fire. They became exhausted and fearful lest they could not escape. And then they came to a river into which they plunged and crossed to the other side. When they had reached a place of safety the chief fell on his knees and kissed the ground, and cried, "Alabama," which means, "Here we find rest."

The message of the gospel is that Christ is the only place of refuge and rest from the storms of life and the world.

"In the heart of the cyclone tearing the sky,

And flinging the clouds and the towers by,

Is a place of central calm.

So here in the rush of earthly things

There is a place where the spirit sings,

In the hollow of God's palm."

The experience of the disciples on the tempest-swept lake is typical of human life. As the storm raged about them they turned instinctively to Christ. Christ is our refuge. He gives us peace and protection from the storms of life.

CHRIST IS A RIVER. "A man shall be... as rivers of water in a dry place." In Eastern countries the people

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know the value of water. They live in a land that is arid and desert. Every drop of water is precious.

Water is essential to life itself. Imagine what Egypt would be without the Nile! It would be a vast, desolate waste without human habitation. But the great river is a life-giving stream that transforms the desert into a garden. A river stands for life, refreshment and satisfaction. The "man"—Christ—of whom the text speaks, is all that to us.

What a desert this world would be if the river of the gospel did not flow through it. Everything that is noble, enduring and good flourishes along its banks. How dry and barren and fruitless our lives would be if Christ had not been unto us as a river of living water.

What a river is to the land—the source of life and fertility—so Christ is to the human heart. Jesus said: "If any man thirst, let him come unto me, and drink" (John 7:37). If we are willing to open our lives to Him, and let His Spirit flow through us as a life-giving stream, He will flood and fill our lives with joy and peace and satisfaction.

An illustration of this great truth is found in the experience of the woman at the well. Her character was superficial and sensual. Her life had been wasted by sin. Whatever there had been of beauty and virtue and joy in her life had been lost, until she met the Stranger at the well.

How great and gracious was the promise of Christ: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). There is no lasting satisfaction to be found in life outside of Christ.

CHRISt IS A ROCK. "And a man shall be . . . as a shadow of a great rock in a weary land." This is another striking picture of what Christ may be to His people. He is a great rock. Its strength and stability proclaim the deity of Jesus Christ. In the midst of a weary world He stands as the only hope of humanity, and the only Saviour of the soul. How many who have become weary with the burdens, the toils, the hardships, and the sins of this life have found rest and relief in the shadow of this great rock. How beautiful and gracious was His invitation: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest" (Matt. 11:28). From the depths of the heart we can sing:

"Beneath the cross of Jesus

I fain would take my stand,

The shadow of a mighty rock

Within a weary land;

A home within the wilderness,

A rest upon the way,

From the burning of the noontide heat,

And the burden of the day."

It is only in the shadow of the Cross that we can find forgiveness and peace.

In this world of confusion and chaos men are seeking for serenity and security. In Christ alone will they find the object of their quest.

Dr. R. A. Torrey used to tell the story

of the Minot lighthouse keeper. One day a furious storm swept down upon the rock on which the lighthouse was built. It was reported in the city of Boston that the lighthouse had gone down.

The next day, however, the old keeper was seen on the streets of the city. One of his friends said: "We had heard that the Minot lighthouse had been wrecked in the storm of yesterday." The keeper replied: "True, the storm was the most severe I had ever known. The thunders were the loudest, and the lightnings were the fiercest and the waves the heaviest; but she never shook."

The life that is built on Christ the Rock will never be moved. All who trust in Him remain calm and confident in the midst of the storm and stress of life.

*"When all around my soul gives way,
He then is all my hope and stay.
On Christ the solid Rock, I stand;
All other ground is sinking sand."*

A young English curate set out one fine afternoon in the spring for a walk. His path led through a limestone gorge about two and a half miles long. As he was enjoying the exercise and the scenery he

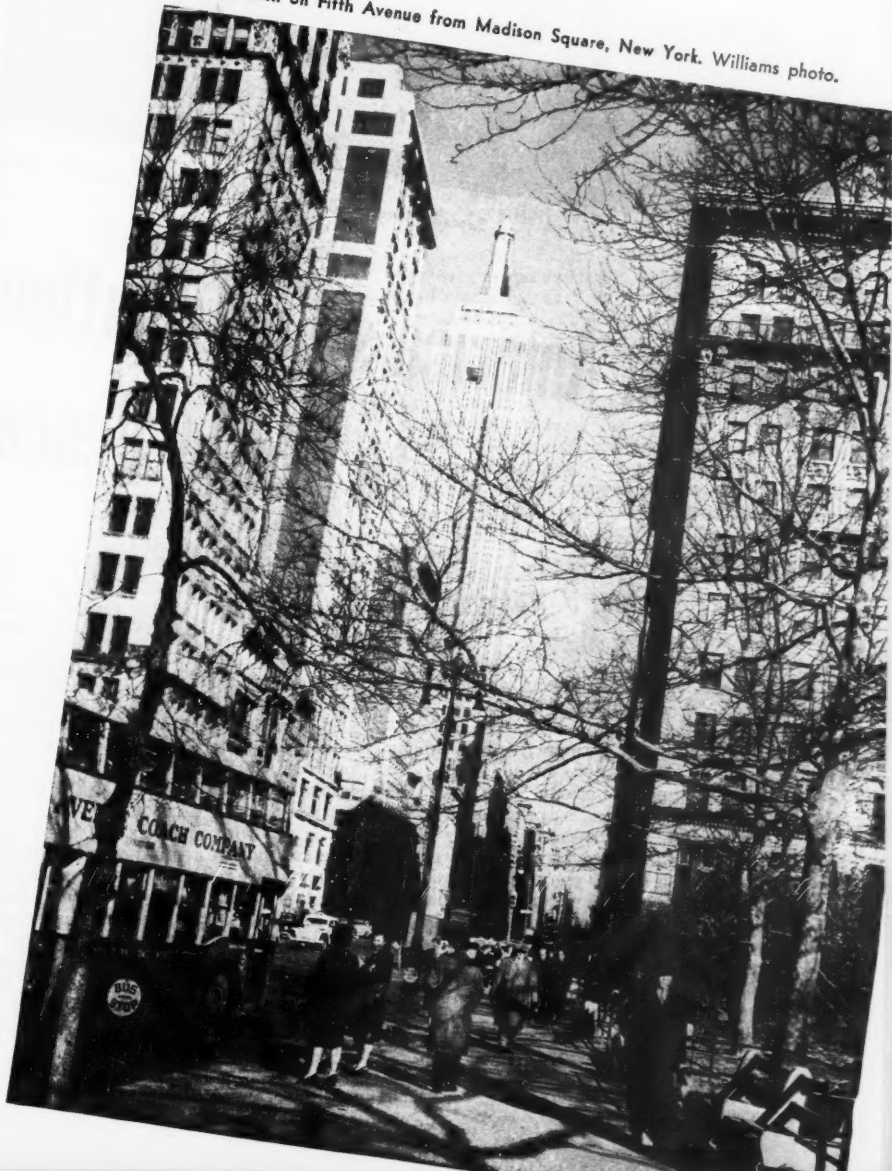
did not notice the storm clouds gathering overhead. But, finally, he did look up, and seeing the dark, overcast sky, he turned and made haste for home. But the storm overtook him. The rain descended in torrents and the young curate found shelter in a cleft of a great limestone rock. As he stood there in the place of shelter and heard the thunder roar and saw the lightning flash, he was deeply impressed. He drew from his pocket a pencil and a scrap of paper, and wrote:

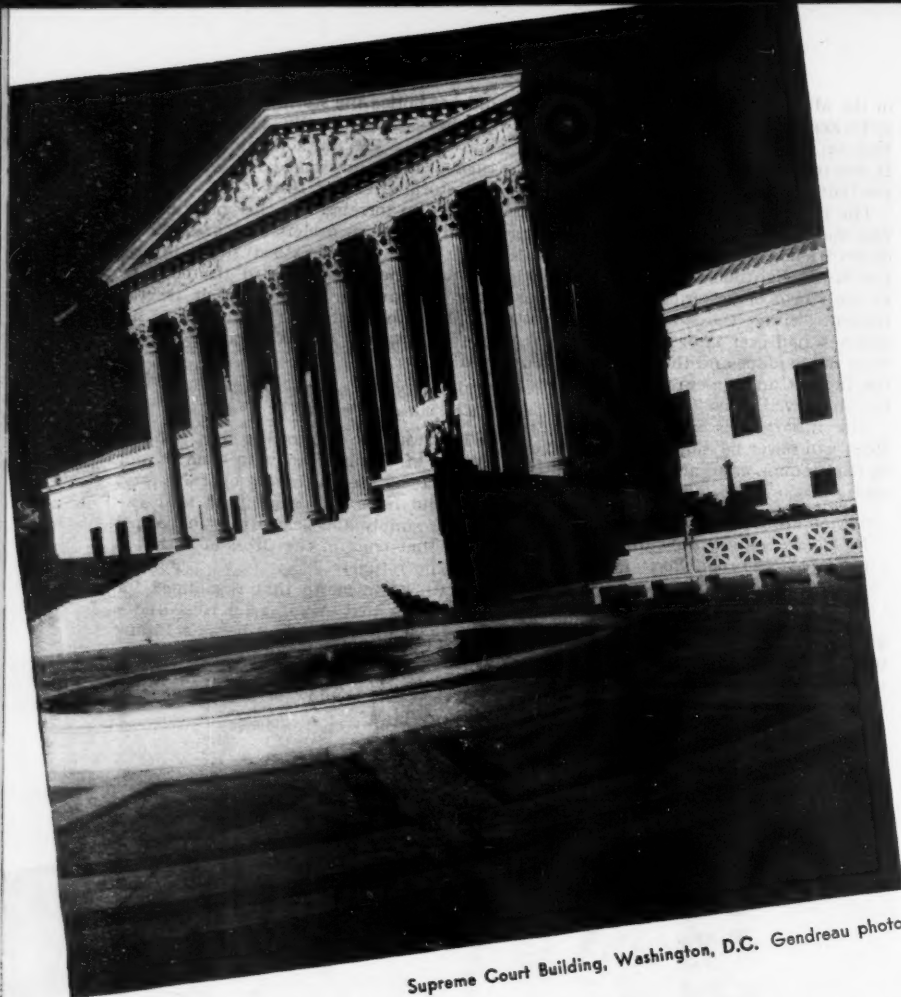
*"Rock of Ages, cleft for me,
Let me hide myself in Thee."*

This was the inspiration that led Augustus M. Toplady to write one of our greatest hymns—a hymn of faith and love and hope. It is a hymn that expresses simply and beautifully the gospel truth that trust in the Cross of Christ is our only refuge.

Is Christ to us all that is claimed for Him in our text—a refuge, a river and a rock? "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Looking north on Fifth Avenue from Madison Square, New York. Williams photo.





Supreme Court Building, Washington, D.C. Gendreau photo.

Christian America's Contribution to World Peace

By Rev. Luther J. Holcomb

OF ALL the current problems having universal application, none is more pressing than the matter of permanent peace among the nations of the earth. In past centuries, nations have had the choice of remaining at peace or of instituting local conflicts of relatively short duration. Today we have the alternative of finding a way to guarantee permanent peace or of facing virtual annihilation.

The speed, range and intensity of modern warfare and the new weapons of destruction are terrifying to contemplate. Surely man, as God's noblest work, is capable of a higher level of

achievement than the development of instruments of death and destruction.

So vital is the problem of permanent peace and so urgent is its solution, that American Christians are obligated to give serious thought and action to the matter in these days of decision.

It is not with any sense of smug satisfaction that we remind ourselves of the contribution which Christian America has already made to world peace. Even before the United States became entangled in the recent war, our nation had a leading part in giving voice to the Four Freedoms. Throughout the course of the conflict our leaders held up the goal of a world in which wars would have no place.

Since the end of the war we have cooperated with other nations in setting up the machinery for world peace. Oppressed peoples around the earth have come to look upon America and its ideals as a hope for civilization, as a hope for liberation from the shackles of ignorance, greed and international strife.

It is no mere coincidence that this is so. Whatever faith other peoples have in our country must be attributed to the fact that we are a Christian nation and that the ideals for which we strive are those which are consonant with the principles of Christian living.

When we look about us in our homeland, we sometimes have reason to doubt the accuracy of such a statement. In our own Southland, for example, there are an estimated fifteen to twenty million people who do not profess to know Christ as their Saviour. Yet, comparatively speaking, we are a Christian nation.

In the words of Calvin Coolidge, "The foundations of our society and of our government rest so much on the teachings of the Bible, that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country."

OCCUPYING THE POSITION of a moral and spiritual leader in world affairs, Christian America cannot be content with its past contribution to world peace, for the contribution is both meager and inadequate in relation to the needs of the world. The ideal of a free nation, in which all people have an opportunity to worship in accordance with their desires, has been exemplified in our own country. But we must make sure that people in every land have the same opportunity.

To go still farther, we must make sure that the message of Christ, with its transforming power, is carried to those who are starving for the Bread of Life.

In recent years we have heard much in our own country about the good neighbor policy. Our economic and political relations with other countries of the Western Hemisphere have been shaped by that policy. If Christian America is to fulfill its total obligations, however, we must give the good neighbor policy a spiritual basis and minister to our neighbors around the world.

Perhaps in no other period of history was the example of the good Samaritan in greater need of universal application than it is today. Indifference to human need was not countenanced by Christ when He walked on this earth, and Christians cannot turn a deaf ear to the cries of humanity in this hour.

It is true that when we have been accustomed to living and thinking solely within the circle of our own acquaintances, we experience difficulty in grasping the reality of world needs. To many people in America, even some Christians, it is difficult to conceive of Japanese, Chinese, Russians, Germans, Bulgarians, Arabs, and others as our neighbors. We are so prone to magnify the differences existing between ourselves and other

[Continued on page 126]

Psalm 80

By LeBaron W. Kinney

Do you pray for Israel? This study from the Psalms will help you.

GIVE EAR, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth" (Ps. 80:1).

This is a prayer directed to "the Shepherd of Israel." Who is the Shepherd of Israel? This can be none other than our Lord Jesus Christ, the One who said, "I am the good shepherd" (John 10:11), and who called the sheep His own, saying: "My sheep hear my voice, and I know them, and they follow me" (John 10:27); the One who took John the Beloved into His bosom, as the representative of all His beloved; the One of whom the prophet said: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:11).

Psalm 80 was written long before our Lord Jesus was born in Bethlehem. Where was He before He came into the world? We read in John's Gospel that He was "with the Father" (I John 1:2). This agrees with the words: "Thou that dwellest between the cherubims." The word "between" is not in the original and so it is sometimes rendered: "Thou that inhabitest the cherubims," or "Thou who art enthroned upon the cherubims."

The light of the Shekinah glory shone between the cherubim in the Holy of Holies. This Holy of Holies was also called the Word Place. Our Lord was the Word who was made flesh, but He is still the Word of God, and that was His place where He was "with God." But let us remember that He was God.

"Thou that leadest Joseph like a flock." Here we have the children of Israel called "Joseph." This is not unusual, for in the next psalm the terms "Jacob" and "Joseph" are used as names of the Israelites. "For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt."

The twelve tribes are also called the sons of Jacob and Joseph. "Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph" (Ps. 77:15). God's people Israel are the sons of Jacob and Joseph. They are one people, but why is this distinction made? We know it was actually true that the two sons of Joseph were numbered with the twelve tribes, but they were all the sons of Israel.

This name, "the sons of Jacob and

Joseph," seems to refer to the two great divisions or times in their history. As a nation they have been set aside for two thousand years, but they are to be brought back to God in the last days. Manasseh was the elder of Joseph's sons, and his name means "forgetting." Joseph gave him this name to speak of how God had caused him to forget the sorrow he had been through. Ephraim means "fruitful." God shall make the believing remnant of Israel fruitful in the last days after their sorrow, and they shall then be able to forget those awful days of suffering just as Joseph did.

The term "sons of Joseph" seems to be particularly applicable to the believing remnant of the great tribulation time to come, and to Israel in the days after. The psalm we are considering seems to be a prayer of this remnant during the great tribulation. They cry: "Thou that dwellest between the cherubims, shine forth." This is not just beautiful poetic language, as some seem to think, for the answer to this prayer will be that "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). He who dwells in the secret place of the Most High, upon the throne of God in all the Shekinah glory, will literally shine forth when He comes for Israel's salvation in the last days.

NEXT WE HAVE BENJAMIN placed between Ephraim and Manasseh. "Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us" (Ps. 80:2).

These three names are closely bound together, for Benjamin was Joseph's brother, while the other two were his sons. Joseph means "to add" and spoke of the promised blessings to come through another, our Lord Jesus Christ.

Benjamin is a beautiful type of the believing remnant of Israel of the last days. At first his name was called "Benoni," son of my sorrow, because of the great sorrow caused by his birth (Gen. 35:18). "But his father called him Benjamin." This name means "the son of my right hand," or the son of my power. The "remnant" shall be born again during the great tribulation, and God seems to point in this typical language also to His own sorrow in their sufferings in those awful times. The almighty power of God shall



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be manifested in their deliverance. God's right hand shall bring them through it all, and then this son of sorrow shall very fittingly be called "Benjamin," "the son of my right hand."

Joseph dearly loved Benjamin with tender love and forethought, and we see this same forethought and longing in the heart of God for the remnant, hidden away in the types and many references to the "remnant" in the prophecies.

Many Christians have seen this and have marveled at the love of God for Israel, and this seed of Israel, who were so loved ages before they were born. Then surely the remnant shall know of all these types that spoke so long before of God's concern for them.

The words "Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us" might be interpreted to mean: Thou who didst hide the precious truth of thy love for us in the meanings of these names, promising through the name Ephraim that we should be fruitful, and the meaning of the name Benjamin that we who should live in these times of sorrow would be delivered through thy power and become known as the sons of thy right hand, and that in all the many blessings that shall come upon us there shall be a complete forgetting of the sorrows, as signified by the name Manasseh—to such a One we are emboldened to cry, "Stir up thy strength, and come and save us."

O LORD GOD OF HOSTS, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbors; and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved" (Ps. 80:4-7).

The "Lord God of hosts" is the God of the heavenly hosts, the mighty army of God's hosts of angels who of old fought for Israel and delivered them, as He will again. Long has Israel suffered under the chastisement of God while they were fed with the "bread of tears." Their enemies

[Continued on page 109]

WHEN IN ROME, do as Rome does." Who has not heard that old saying and often seen it practiced. "Fall in line with your surroundings, get in step with the tempo of those around you, follow the crowd, and don't be an odd number."

We Americans need no extra prodding along this line. We are gregarious; we run in droves and crowd into the wide gate and the broad way. We shun the strait gate and the narrow way where few go in because we are not broad-minded, as we think, but broadway-minded. We pride ourselves on being individualists, but never did a generation run more in herds. In Rome we do as Rome does.

But Christians in Rome are not to do as Rome does. We have been called out of this world system, and although in it, we are not of it. We are strangers and pilgrims and ambassadors of God. Our conduct should proclaim our heavenly origin, our heavenly citizenship and our heavenly destiny.

I AM THINKING of three scriptural illustrations of our proper behavior in Rome. Consider, first, the worthy example of the apostle Paul. His inspired ambition was to see Rome: "I must also see Rome" (Acts 19:21). He was ready

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What to Do in Rome

But, when he was in Rome . . . —II Timothy 1:17

Many church members will find their spiritual portraits here!

By Rev. Vance Havner, D.D.

to preach at Rome (Rom. 1:15). The Lord confirmed this holy ambition by assuring Paul: "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11). Finally, the great apostle reached his destination and when he arrived "he thanked God and took courage." After three days he called the chief of the Jews together and soon was in the midst of his one life business, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts 28:31).

There was a message to proclaim in Rome. No matter where Paul went he proclaimed it. He had declared it in Jerusalem at the risk of his life. In Athens he had not lectured on art, but had announced a Saviour. In Rome his message was Jesus Christ. He was a one-track man with a vengeance, but it was a good track!

Some of us do not behave that way when we land in Rome. Paul was all things to all men, but only that he might present Jesus Christ. Some of us twist that policy out of its original meaning and become chameleons, changing color with every background.

I would have enjoyed hearing Paul speak to the Rotary Club in Rome. Some of us preachers make ourselves ridiculous when we address secular organizations. Doctors speak from a medical background and lawyers from a legal background, but sometimes we preachers act as though we were ashamed of our profession. We launch out on themes about which we know nothing, try to turn comedians or glorified news commentators, and make ourselves ridiculous.

Paul had only one theme and that was Jesus Christ. We are in Rome today, in a world order that is on its last legs. The time is too short and the need is too great to come to our subject in a roundabout fashion.

[Continued on page 142]



Shields representing the early Roman Empire hang over the entrance to 1942 Exposition Grounds, Rome.—Acme Photo

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When Praying Is Sin

By Rev. G. H. Clement

THERE ARE a great many people who have engraved upon their hearts the splendid words of Samuel: "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23), and have, in consequence, formed the commendable habit of daffy seasons of prayer.

If one is guided by the Spirit of God, prayer is the greatest medium of blessing in the life of the believer. It not only brings God's power into the life of the supplicant, but it also blesses those prayed for.

There are times, however, when Christians sin against the Lord by their prayers. There have been scores of young people, for example, to whom the Lord has said, "Go ye into the needy place, and carry the light of the gospel there," and they have ignored His voice. Remaining where they were, they have been content to pray instead of obey. Such prayers cloak the sin of rebellion.

Supposing when the Lord said to Philip, who was engaged in a fruitful ministry in Samaria, "Arise and go down to that desert place" (cf. Acts 8:26), he had replied, "Lord, I feel I would do better to carry on my productive work here, but I shall pray for whatever purpose Thou hast in that desert."

Would that prayer have pleased God? Indeed no! Philip would have sinned by such praying.

ALL TOO OFTEN, when a believer is forbidden of the Lord to do

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something that he longs to do, his self-will causes him to pray himself out of the directive, perfect will of God, into what we may call His permissive will. Thus he gets only God's second best instead of His best. It is possible to bring oneself into a state of mind where one justifies himself for disobedience by saying, "I feel led of the Lord to do this." What a multitude of sins that expression has covered!

Balaam is an outstanding example of a man who, when he knew the unequivocal will of God, prayed himself into the Lord's permissive, and in his case, punitive will. He prayed in such a manner that he persuaded himself he might do the very thing he had been definitely commanded not to do. When we know clearly what our duty is, but find it disagreeable, how prone we are to pray ourselves into a state of heart and mind where we hear a confusion of voices, directing us away from the will of God into the path of our own desire.

Moses was a man of prayer. He lived in the presence of God. Yet there was a time in his life when he was rebuked for his praying. The Egyptians were pressing down upon the fleeing Israelites, and the Red Sea was in front. God had given Israel their marching orders, and He went before the people in a pillar of cloud by day and fire by night. In the crisis Moses stopped to pray, but the Lord said unto him: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward" (Exod. 14:15).

How often, in like manner, do we pray when we should act. We pray for a

revival, but persist in careless living. We ask God to remove a debt on our church buildings, or on our missionary agencies, but we make no appreciable effort to remove it ourselves.

"More things are wrought by prayer than this world dreams of." That is true. Paul bids us to pray without ceasing. Let us do it, but let us not abuse this blessed privilege. Let us pray, but as those who are quick to hear and to obey the Lord when He says, "Give," or "Go ye," or "Forsake this," as the case may be. To all who truly heed His voice, prayer will never become a sin, but it will be a ministry of enrichment and of far-reaching blessing.

The firmament of the Bible blazes with answers to prayer, from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon, and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers, as thickly as bright-eyed daisies cover our western prairies. Find thy happiness in pleasing God, and sooner or later He will surely grant thee the desire of thy heart.

—Theodore L. Cuyler.



Stones for the Temple

By ETHEL A. TRUE

Though the stones for God's Holy Temple
May be brought from the quarry rough-hewn,
His own hand will polish and fit them
For the place that His pattern has shown;

For they all must be joined together
A divine habitation to be,
Fittingly framed by the Master Builder,
Who designs for eternity.



I'll Believe God

By REV. LEONARD H. PRENTICE

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His Word is true and sure;
And though impossible it seems,
I'll trust Him for the cure
Of all my need.

He'll never fail.
The God who gave His Son
Has promised us that He in love
Will not withhold from one
Of us His care.

I'll some day see
That He has kept His Word;
But now through faith alone
Can substance from the promise, blurred
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Chauncey Depew's Confession of Faith



At a meeting of the Twentieth Century Club in New York in 1886, Chauncey Depew, famous orator of that day, made a memorable reply to John Fiske, philosopher and historian.

"I am a practical man, overwhelmed with the cares of business. It is exceedingly difficult for me to get on the plane of philosophic thought. I am a practical man. I believe in the Old Testament and the New Testament precisely as they are presented by Christianity. I am in antagonism to Mr. Wakeman, who dismisses the Bible as entirely a mass of legend, and with Professor Fiske, who accepts it with an interpretation entirely his own.

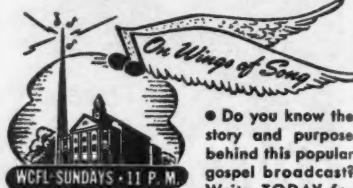
"It was the atheism of France that taught license for liberty and led to the French Revolution. Where are those old philosophies and the old philosophers? They are dead, while Christianity survives. The school of atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So pantheism and positivism have followed, only to be destroyed, and now we have the school of humanity and the cosmic philosophy coming close to the borders of Christianity as expounded by John Fiske.

"They tell us there is no more Creator, only a cosmic dust. Who made the dust? There is only protoplasm, indeed. Who made the protoplasm? They tell us of evolution from dust to monkey and then to man; but all the scientists have never found the missing link. The simple gospel of the humble Son of a carpenter, preached by twelve fishermen, has survived the centuries and outlives all other philosophies of eighteen hundred years.

"I am not versed in the terminology of the philosophies. I believe them to be of little use to reach the hearts and to influence the actions of simple men. There is no liberty that lasts in the world, and there is no government which has liberty in it which lasts, that does not recognize the Bible. What is the object of all theology? It is to reach the human heart and to control the actions of men as they are.

"How many of us can even understand what the philosopher says? You might take the whole Stock Exchange and read Kant to them, and it would be utterly incomprehensible to them. Not so with the teachings of the Golden Rule. They could understand at least what that means. I read Mr. Wakeman's pamphlet last night. They tell us God must disappear; that prayer is begging; that the holy communion is cannibalism. When did such a religion send out a missionary? When you show me a colony of ten thousand people who have come to live decently by its teachings, I may believe it. But I say now that the Christian faith of my mother is good enough for me. If we believe this faith, what harm? If we disbelieve it, and thereby do wrong, what of our future?"—First Church Life.

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"INSTEAD OF"

The last word in the interpretation of some details in the New Testament has not yet been said. In the study of the papyri, scholars are always finding new light on the usage of Greek words.

A case in point is the *koine* usage of the preposition translated "for" in Hebrews 12:2, *anti* (*anti*). The usual interpretation of the words, "who for the joy set before him endured the cross," is that our Lord endured the cross with a view to a reward that would come to Him in return for this suffering.

Dana and Mantey in their *Manual Grammar of the Greek New Testament* (p. 100) say "there is conclusive proof that the dominant meaning for *anti* in the first century was *instead of*." These scholars base this assertion on the work of Moulton and Milligan, *Vocabulary of the Greek Testament*. They speak of Professor Whitesell of the University of Chicago who found thirty-eight passages in the Septuagint where *anti* is correctly translated "instead of" in the Revised Version. (Gen. 22:13; 44:33; Num. 3:12 are examples.)

This usage clearly speaks of substitution. In the New Testament we have, "Archelaus . . . instead of his father" (Matt. 2:22); "instead of a fish give him a serpent" (Luke 11:11); "her hair . . . instead of a covering" (I Cor. 11:15). The word therefore means either "instead of" or "in exchange for."

Moulton and Milligan quote some examples of its use "in return for." But this is ruled out in Hebrews 12:2 by Philippians 2:7 where the Greek "emptied himself" shows that our Lord's going to the cross was an entirely selfless action.

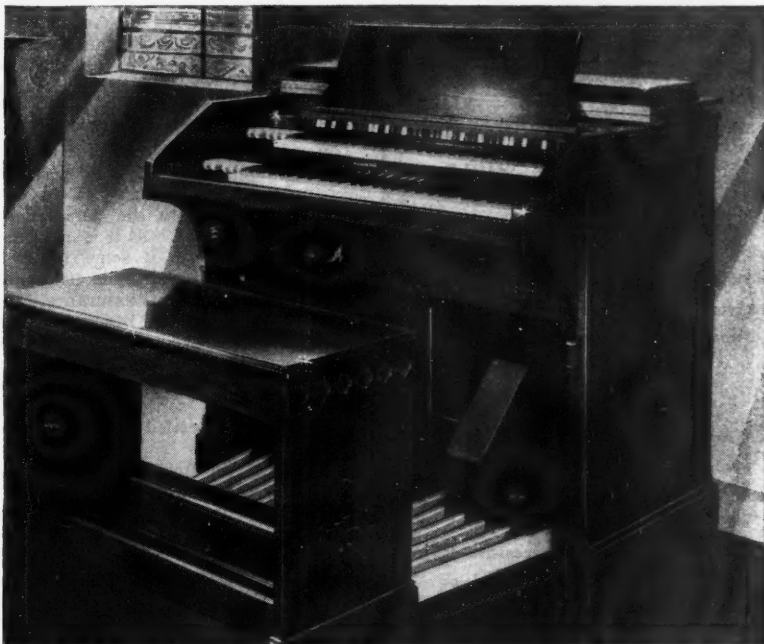
The Greek text has "who instead of the lying-before-him joy, endured the cross." The "lying-before-him" joy was His presence in heaven, the fellowship of the Father, the worship and adoration of the angels, the blessedness of heaven itself. Instead of continuing in this joy then present with Him, He came to earth to live amid the sin and squalor of human existence, to become the target of the taunts and abuse of man, to be made sin on the cross, and endure the anguish of having the Father and the Holy Spirit abandon Him.

This is the significance of the words "emptied himself." He set His legitimate desires aside. Instead He chose to become the object of the hatred of man. He shrank from the prospect of being made sin and having the Father turn away His face. Yet He chose instead to endure all that. Thus when He set His desires aside, He emptied Himself of self. The only Being who has the right to assert His own rights did not choose to do so. Instead He went to the cross.

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The Marks of the Messenger

[Continued from page 89]

with greater tenderness? A characteristic entry in the diary of Dr. Bonar, his close friend, reads: "At the evening meeting many in tears while Robert MacCheyne spoke." The hammer of the Word in his hand, its message in his mouth, in the tenderest presentation of Christ, produced the bitterest agony of soul; strong men in the congregation cried for mercy; reverence fell upon the people, and sin was greatly restrained. The messenger's mark is the man of the Book!

THE FIFTH MARK IS THAT ON THE MOUTH. "The law of truth was in his mouth."

We deeply deplore the fact that it has become fashionable in certain quarters to juggle truth with mental reservation; to clothe error in the language of truth, and handle "the word of God deceitfully." It is a mark of a prevalent spiritual depravity that will characterize the age's consummation religiously. "For Satan himself is transformed into an angel of light" (II Cor. 11:14).

The messenger of the Lord is a man with deep abiding convictions, of forthright pronouncement of truth, of unswerving allegiance to the personification of truth—the truth as it is in Christ Jesus. He is certain of some things—the mark on the mouth—his utterance leaves no doubt as to his assurance. "My covenant was with him of life and peace."

The prophets spoke much of the covenant, sometimes referred to it as "the settlement." They really believed there were some things settled. "Forever, O Lord, thy word is settled in heaven" (Ps. 119:89).

The man of the Book in hand is more likely to be the man of the message in mouth. The prophet's lips were touched as with live coals "from off the altar"—anointed lips! The messenger of the new covenant is the messenger of the redemptive gospel! The mark on the mouth is the redemptive gospel of the precious blood of the Son of God.

The death of Christ was infinitely more than that of a martyr, an example of self-sacrifice. It was a judgment willingly borne by the guiltless for the guilty. He bore our sins as if they had been His own. No other being in the universe could have done this, and Christ could not have done it had He not been God "in the likeness of sinful flesh, and for sin"—the sin offering, by which sin was condemned in the flesh. By the ransom price He paid, sin was purged and put away forever by His precious blood. The mark on the messenger's mouth is the preaching of the precious blood of Christ, the "ransom for [in the stead of] many."

THEN THERE IS THE MARK ON THE FEET. "He walked with me."

Like Enoch, he "walked with God." "How beautiful upon the mountains are the feet of him that bringeth good tidings!" (Isa. 52:7). "He walked with me

in peace and equity"—the personified message walking with the messenger.

He is a man of reverence, integrity and sincerity. If two will walk together, they must be in agreement. "He walked with me in peace." If the messenger would walk with his Master, they must be at peace.

Is it possible that there is a controversy to be settled between the messenger and his Lord? There can be no power in the message if the messenger is not walking in peace with his Master. May we here and now bring all controversy with God to an end. He is a man in an alliance with God; he becomes a worker together with Him.

Christ commissions us to preach, for all authority has been committed unto Him "in heaven and in earth." Both the spiritual and the temporal are subservient to His cause. But, blessed be God, He places Himself at our disposal! Though heaven is His throne, and the earth His footstool, He deigns to make our souls His chariots in which He rides upon His missions of salvation! Man thus allied with God is powerful indeed, for "without me, ye can do nothing" (John 15:5).

The apostles felt that power and went forth turning the world upside down. Athanasius, conscious of this truth, had the boldness to say, "It is I, Athanasius, against the world." This was true in Luther's experience, and emboldened him to laugh at the thunders of the Vatican, and burn the Pope's bull! William Carey felt it to be so, and the cobbler of Moulton became the father of modern missions.

Dwight L. Moody proved it, and these monuments of stone teeming with life,

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with undiminished zeal and spiritual fervor, acclaim it, and two continents were quickened into spiritual life because of it! Even with the minimum of human talents, we know that God can accomplish the maximum of spiritual results. The messenger of the Lord has the mark on his feet—walking with God—in alliance with God—walking “in peace and equity.”

FINALLY, THERE IS THE MARK ON THE MINISTRY.

This mark of the messenger of the Lord was not that of popularity, of fame, or newspaper reports, or honor, but he “did turn many away from iniquity.” After all, this is the mark of honor, the great end of all our ministering, and for this we should be well content to cast all else aside. This is the evidence of that moral energy that issues from the Cross, affecting the lives of individuals and events in history.

We have been told that blood atonement is inconsistent with reason. This is nothing new! The preaching of the Cross was “unto the Jews a stumbling block, and unto the Greeks foolishness” (I Cor. 1:23). But that very preaching “lifted the gates of empires off their hinges, and turned the courses of centuries into new channels.”

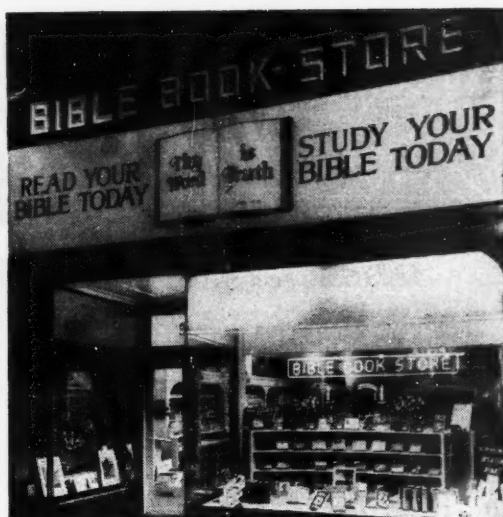
We await in vain the results of the theology which repudiates the redemptive gospel of the Lord Jesus Christ. Where are its Pauls, Luthers, Careys, Judsons, Moffatts, Livingstones, Taylors, Wesleys, Whitefields, Moodys? These were some of the frontier preachers who penetrated the solitudes of heathenism and unbelief, and by the preaching of Christ and His Cross turned many to righteousness, and laid the foundations of great churches, institutions, and missionary movements—men who “shall shine as the brightness of the firmament,” and “as the stars forever and ever” (Dan. 12:3).

How tragic to observe in certain places churches once genuinely evangelical and evangelistic where a bloodless message has displaced the redemptive gospel! Conversions have ceased. Sometimes, by financial endowment, they still carry on, but with no vitality, having a form, but denying the power; services abandoned, or deserted, save for a handful, a faithful few. The glow of intercession has gone out on the altars of prayer. Verily, men do not “gather grapes of thorns, or figs of thistles” (Matt. 7:16).

May God grant that our coming together from the four quarters of the nation to this grand citadel of the faith may result in a revitalizing of us all, and a covenanting together to be, by the grace of God, the messengers with these distinctive marks, imperative for this hour!

The mark on the soul—suffering.
The mark on the spirit—reverence.
The mark on the eye—vision.
The mark on the hand—the Book.
The mark on the mouth—the truth.
The mark on the feet—walking with God.

The mark on the ministry—he “did turn many away from iniquity.”



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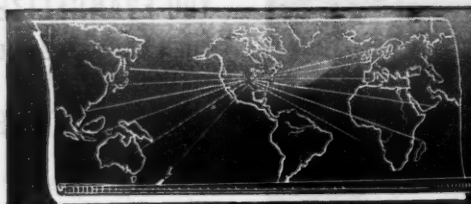
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Batak houses, with their large roofs of black vegetable fiber, near Lake Toba and Balige. Among the Bataks, formerly a primitive, cannibalistic people, there is today a large Christian community of some 400,000 members. Virile and independent, these Christians not only administer their own church affairs, but themselves carry on missionary work among the still pagan Bataks. Gendreau photo.

CASUALTIES IN JAVA

How many missionaries lost their lives during the Japanese occupation of Java? A reliable report from the field, made by J. C. Hoekendijk in *The Christian Century*, lists missionary casualties as follows:

Missionaries, 38 men (out of about 80), 15 women, 13 children.

Medical missionaries, 9 men, 10 women.

Administrative missionaries, 12 men.

Clergymen for European churches, 9 men, 6 women.

RETURN TO NEW GUINEA

Dr. and Mrs. Theodore G. Braun, who spent sixteen months as prisoners of the Japanese from late 1942 to early 1944, will soon return to New Guinea to resume their duties as medical missionaries of the American Lutheran Church.

Dr. and Mrs. Braun were two of nineteen missionaries captured by the Japa-

nese in 1942, when most of the staff elected to remain at their posts. Two of the missionaries are believed to have been beheaded, and two others presumably so. After being moved from camp to camp, the remaining fifteen missionaries were put aboard a Japanese troop transport bound for Hollandia.

En route, the vessel was strafed repeatedly by U. S. planes and seven of the missionaries were killed along with many other internees aboard. Dr. Braun and Mrs. Braun, a registered nurse, cared for the wounded with the limited medical supplies available, and Dr. Braun also amputated the leg of a Roman Catholic missionary under most trying conditions.

The missionaries were prisoners at Hollandia for about a month when liberated by American forces. Given no regular meals, and forced to depend on the generosity of their guards and smuggled gifts from the natives, all the missionaries suffered great loss in weight and

required several months to recover from their grueling experiences.

Dr. Braun has been serving in New Guinea since 1930 and Mrs. Braun since 1925. They will go to Finschhafen to assume charge of the former U. S. Army hospital there. The hospital and all its medical and surgical equipment was purchased by the Rev. Theodore P. Fricke, commissioner of the Board of Foreign Missions of the American Lutheran Church, on his recent visit to the Pacific. —*The Foreign Missionary*.

MISSIONARY TRANSPORT CHARTERED

Approximately four hundred Christian missionaries, returning to fields in China and the Philippines, were expected to sail from San Francisco on August 28 on the *SS Marine Lynx*, operated by the American President Lines, in the largest mass movement of mission personnel in foreign mission history, according to Winfred P. Elson, secretary of the Foreign Missions Conference of North America. Ports of call are Shanghai, Hong Kong, and Manila.

The four hundred represent the vanguard of some eight thousand Protestant missionaries who will return to fields in various countries in East Asia and the Pacific islands as rapidly as their employing mission boards in the United States and Canada can clear passports and passage, and supplies for their maintenance and the rehabilitation of their mission stations.

The *Marine Lynx* is the first of two or more "missionary ships" sponsored by the Foreign Missions Conference in an attempt to ease the transportation bottleneck in the Pacific, which has held missionaries and their families for weeks at a time in West Coast hotels, awaiting notification of available space on freighters.

The vessel, one of the former C-4 Army transports, provides "troop" type quarters for missionary passengers, segregating men, women and children in emergency cabins fitted with tiers of bunks. Freight and baggage holds carry a limited quantity of personal equipment, including automobiles and household effects to replace material lost or destroyed during the war.

The State Department has advised representatives of the Committee on East Asia and the Treasurers Committee of the Foreign Missions Conference, which are handling the details, that it will facilitate passage of missionaries in groups, except for the danger areas in Shantung Province and north of the Yellow River. Twenty-nine mission boards with work in the two countries arranged to send personnel on the first ship.

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have a second missionary ship available in September, and a third some weeks later, to accommodate six hundred to seven hundred additional missionaries for whom there was no room on the *Marine Lynx*.

NEW CONDITIONS IN CONGO

For a long time previous to World War II, Protestant missions in the Belgian Congo worked under a distinct handicap. Belgium is nominally Roman Catholic, and Protestant missionaries, though pioneers in the field, are both non-Catholic and non-Belgian. Roman Catholic missionaries, though most of them are not Belgian, not unnaturally occupied a favored position in the view of Catholic officials, and their maintenance of offices in Belgium allowed them to claim that they were "national" missions. The result has been that the Roman Catholic missions, with the aid of subsidies and preferential treatment, have made rapid advances in the Congo, out of all proportion to the value of their services to the colony.

But now this inequality of treatment is to be rectified. As reported in *Congo Mission News*, the Belgian Colonial Minister has written to the Congo Protestant Council that the Belgian government has decided "that from now on all Christian missions in the Colony be placed on the same footing, under similar conditions and with equal guarantees; this to include the granting of state subsidies for education and for other services. The actual conditions under which help will be given, and which will be the same for missions of all confessions, will be worked out later."

Government subsidies are not always a blessing, especially in educational work, but all friends of missions in the Congo will rejoice with the missionaries and Congo Christians that the new policy has been proclaimed. May it stimulate us to strengthen and improve a work which has already proved to be of great value in this African colony.

NEW MISSION IN CONGO

Twenty-six Conservative Baptist Foreign Mission Society missionaries have just received their Belgian Congo visas, after a wait of nearly a year, the general director, Dr. Vincent Brushwyler, revealed recently in thanking the many Christians who have been praying for this open door.

Three missionaries are now on their way from Cairo, Egypt, up the Nile to the Congo. Eight more will sail immediately. Another party will be going to France for language study this fall, while several of the seven language students now in France and Belgium will be going on to Africa.

On its Congo field the mission will be working in conjunction with the Un evangelized Africa Mission. Questions relating to the recognition of the mission and its field of operations have been cleared up, and the missionaries, several of whom have seen African service under other societies, are eagerly anticipating the opening of the new work.

October, 1946



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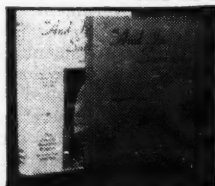
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"Our three children aged 14, 13, and 5, are very delicate and undernourished. You can understand how it hurts me, their mother, to see their condition, especially at the time of their growth, when nourishing food is so important, and I cannot do anything to help. I tell my children the Lord knows our distress and He will surely send His help somehow."

"We are without fats, rice, beans, peas, noodles, flour, sugar, dried milk, egg powder, and dried fruit, also some coffee. My work at home exhausts me so much and a cup of coffee refreshes me. We also have no soap."

"The children lack clothing—shoes, stockings, underwear—indeed everything, diapers and an outfit for a new baby soon to arrive. I have no old rags to tear up. All our things were stolen when we were in concentration camps."

"Your letter brought us no end of comfort. May the Lord reward you and bless you."

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RELIGIOUS LIBERTY IN ARGENTINA?

The Argentine government has recently issued a decree stating that all religious sects in the Argentine will have to register by December of this year, and that all literature distributed by them must carry the number of their registration certificate. Furthermore, the ministry reserves to itself the right to withdraw the "certificate of registration," without which no religious body may carry on its activities, in the event that it is found that the body in question is violating any of the country's laws or customs. Expansion of Indian missionary work is banned except through the official religion (Roman Catholic).—*News Letter*.

SLAVES IN ARABIA

Slavery is still an active process in provinces not under British protection. In Muscat some of our own Christian Arabs have lately rescued a woman who had escaped from her master. She had been stolen from across the gulf and brought to Oman to be sold.

When Harold was in Hassa he was asked to examine two women who might have something the matter with them. Their frightened looks and the questions asked about them made him realize the women were being sold. They were wanted for hard work, and if they were not able to do it their price would go down. These women were not black women, the kind that already crowd the servant quarters of Arabia, but brown-skinned, straight-featured women from Baluchistan.

No apology is made for this traffic in human lives. When I was in Hassa the wife of the governor had just received three new slaves. She called them in for me to see. Three stubby little girls filed in through the courtyard door, their eyes glued to their feet, which shuffled slowly through the sand. I inquired if they were sisters. My hostess did not know. Probably not, she thought. It was impossible to find out anything from them as she could not talk their language.—Mrs. Anna M. Harrison, in *Neglected Arabia*

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A pathetic aftermath of the war in China is seen in the following note from a news letter of missionary James P. Leynse, addressed from Peiping:

"Docile Japanese girls, anxious to avoid repatriation to a wartorn Japan, have registered with the municipality in an effort to find Chinese husbands. They are offered for sale at C.N.C. \$5,000, which comes to U.S. \$4.00. Not dear at all, *n'est ce pas?* Prospective husbands must apply to the city government."

"This is only part of the almost universal attempt by Japanese residents in China to avoid returning to their homeland. Many thousands have applied for Chinese citizenship papers. There are at present 56,000 Japanese civilians concentrated in this city of the golden roofs. Their private and public property has been confiscated as part of the repatriation due China."

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Psalm 80

[Continued from page 99]

have laughed long and loud as they have talked of the Jewish question. "Thou makest us a strife unto our neighbors."

Four times the face or countenance of God is mentioned in this psalm (vv. 3, 7, 16, 19). "Cause thy face to shine; and we shall be saved." They acknowledge that He must also turn them again and cause His face to shine in order that they may be saved.

There is a change in the name of God each time the cry is made. First it is, "Turn us again, O God"; then, "Turn us again, O God of hosts"; and last, "Turn us again, O Lord God of hosts." They cry to the same God whom they have known by these wonderful names. They are names through which He has revealed Himself in the past as the One who has delivered them, saved them. Three times the words are repeated, "Cause thy face to shine; and we shall be saved."

Of old it was revealed by God through Moses that the greatest blessings were to come to Israel through the shining of His face. This blessing was to come from God, and was to be pronounced over Israel by the high priest as a blessing from God to be repeated over and over again down through the centuries, for it was a prophecy of the blessing that was to come. "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them" (Num. 6:22-27).

The outshining, or glory of God, is mentioned all through the Scripture. We learn in the New Testament that it is to be seen in the face of Jesus Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). This has been rendered: "For God who said, Out of darkness let light shine, is he who has shone in our hearts to give us the light of the knowledge of God's glory, which is radiant in the face of Jesus Christ."

Again we read: "Who being the brightness of his glory, and the express image of his person" (Heb. 1:3).

THEN SHALL ISRAEL ALSO PRAY:

"Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. . . . Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved" (Ps. 80:17, 19).

In view of Israel's sorrows at the present time, is it not fitting that we should pray for them that our God may lighten their burdens and turn them to Himself, many of them in our days? Very soon our Lord Jesus will take away His Church, and then all these things shall come to pass.

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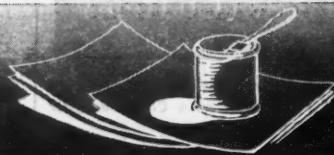
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THE NEGLECTED RICH

The rich have been habitually neglected by those who seek to save that which is lost. It is difficult to gain the ears of those who are accustomed to listening to the jingle of gold. And when a hearing is gained it requires more courage to preach fearlessly than it does to minister to the poor.

Appearances often deceive, and beneath the robe of purple there is often a smitten soul. The well-spread table does not always indicate a well-fed heart. There are many lonely spirits in the gay crowds. There is much pitiable poverty among the rich.

But Jesus announced salvation to the house of the penitent, rich Zacchaeus, and in so doing gave ground for hope for all who are willing to accept the true riches made available by Christ's willingly accepted poverty. For, after all, all men are poor until they are made rich in New Jerusalem gold!—*Herald of Holiness*.

ALL KINDS OF EVANGELISM

In Paul's farewell message to the Ephesian elders, he declared that he had

taught them "publicly, from house to house." This statement throws a flood of light on the methods of evangelism used in the Church in the first century. There was mass evangelism, educational evangelism, and visitation evangelism. All of these methods were regarded as essential, and as complementary, each to the other.

Placing special emphasis upon any one of these methods should not be to the discredit or neglect of the others. Jesus stands as the supreme example in all three methods. He preached to the masses who listened eagerly to His wonderful words. He was the great teacher, instructing the people in the way of life. He searched out individuals, one by one, and called them to be His disciples. Levi was sitting at the receipt of custom when the Master called him. The conversation of Jesus with the Samaritan woman at the well resulted in her conversion.

Not all can preach to the masses. Not all have the gift of teaching; but all may witness for Christ as individuals. It is the privilege and responsibility of every Christian to bear witness to others concerning Jesus Christ and His saving power. This witness for Christ may be given

to people wherever we find them, whether at home, on the highway, at the place of business, or recreation. Jesus called some of His disciples while they were at their fishing nets. While Philip rode on the highway in a chariot with the eunuch, he led him to Christ.—*Pentecostal Herald*.

THE EVANGELIST HAS A PLACE

Experts have "discovered" mass evangelism is another relic of a discredited past. But when did the evangelist cease to be one of the Spirit's gifts to the Church?

When a house is to be built, we secure the services of contractors, carpenters, bricklayers, plumbers, quite a variety of craftsmen. It would be a queer structure if committed entirely to any one of them. But in God's edifice, some would have us ignore God's order of workmen and entrust everything to the pastor or teacher.

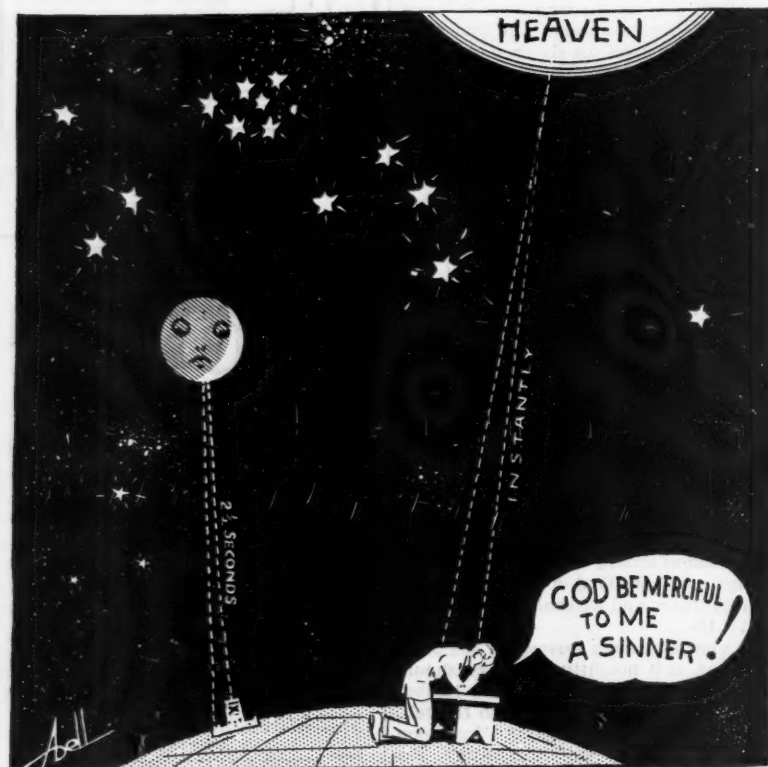
No new techniques will ever displace God's arrangement. Visitation evangelism, Sunday school evangelism, stewardship revivals, these have their place, but they can never supplant preaching to the masses. What the average church member needs more than a study course in stewardship is a revival, for when church members get right with God, they will honor the Lord properly with their money.

So I would venture this word to the wise, which, contrary to the proverb, may not be sufficient. If I were starting out all over again in the ministry, I would not cast my lot with those who fancy that the old message is outmoded and that we must speak a new language today. I would advise any young minister to quit bothering himself trying to keep up with all the streamlined versions of the faith now in vogue. Let him forsake these delicatessen tidbits and get back to the Bible. And let him not forget what I saw once in an old doctor's office: "It's what you learn after you know it all that counts!"—*The Watchman-Examiner*.

LET GOD SPEAK

The Bible must be read neither skeptically nor controversially. It must be read for what is in it. As we have said, the approach must be one of faith. There must be in the soul of the reader an earnest desire to have God speak to him, a longing for divine knowledge, a humble attitude, and quiet, faithful persistence. Reading the Bible is its own reward. Those who do it most like it best. Keep at it until it yields you the divine knowledge that you seek. Be patient if there are revelations and records difficult to comprehend. It is no small objective God has in mind. He aims at our spiritual

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education. He desires to lift our poor, limited mental faculties to the lofty heights of being able to think His thoughts after Him. That is no mean undertaking. It is the grandest purpose that has ever entered human experience.
—The Watchman-Examiner.

THE TWO RABBITS

Many times I have thought of the two rabbits: the long-legged, proud, independent jack rabbit that never seeks a place of safety, and the timid little cotton-tail, that immediately runs to a safe refuge at the first alarm. They picture the two attitudes of sinners.

Some men say, "I'll take my chance. I am not afraid." So they try to outrun Satan and sin. They depend on reform, on morality, while sure and certain their sin is on their trail and must find them out. But some others, thank God, see their danger and run to Christ for mercy and salvation.

There was a time when I heard the hounds of hell baying hard on my trail. I knew I was a sinner. I realized I was lost. Justice would never do for me; I needed mercy. Only the mercy and forgiveness of God could save my poor soul. So I ran to Jesus Christ, a sinner's only refuge. Of Him Isaiah 32:2 says: "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Christ is the rock of refuge! He is my fortress; He is my defense; my safety; the Lord Jesus Christ, who has paid for my sins.—Dr. John R. Rice.

DELAY MAY BE FATAL

Three men sat in a Chinese evangelistic service in Canton. They were well known round the world: Sun Yat-sen, the great revolutionary leader; Wu Ting-fang, at one time ambassador in Washington; and Admiral Chen, of the Chinese navy.

When the sermon was over, appeal was made for decisions, and cards were passed through the audience. Admiral Chen had been touched by the message, and was about to write his name on the card, when one of his companions whispered to him: "Don't be in a hurry to take that step; first think it over."

Chen put his pencil in his pocket, and the three men rose and passed out of the meeting. As they emerged from the door, a Chinese soldier, who had been waiting, stepped forward, and shot the Admiral, killing him instantly. For him there was no other opportunity.

Another instance is recorded in this country. In Princeton University a wave of revival swept over the student body, many years ago. A young man by the name of Aaron Burr came to the president and asked: "I feel that I should accept Christ; what would you advise?" The answer was: "Mr. Burr, if I were you, I would wait until the excitement of the revival has subsided; then I would

"Lord Jesus... our Hope"
1 Tim. 1:1
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"The plan worked. I happened along; was urged to stay for dinner, and was left for quite a while in the sitting room with the man of the house. I brought up the subject, explained as best I could the plan of redemption to him, with the result that he promised to make a public profession on the following Sunday morning.

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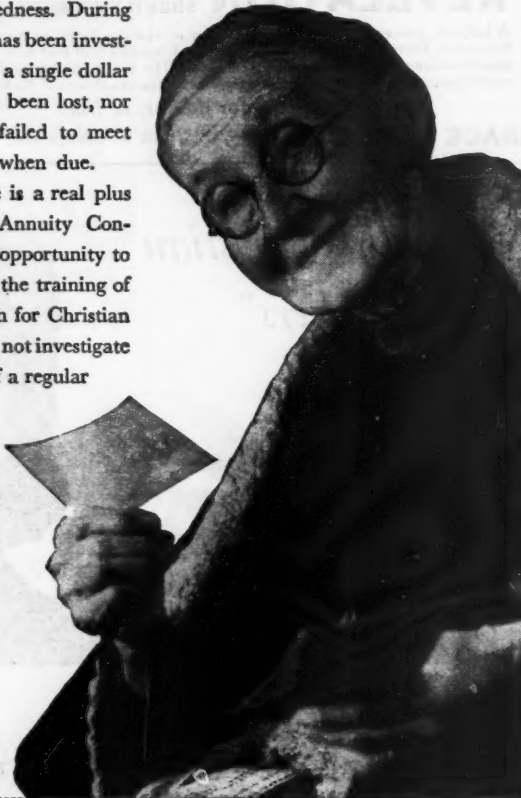
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That man distinguished himself before sunset in the doing of a brave deed. He brought another to Christ."—*The Southern Presbyterian Journal*.

BIBLE KNOWLEDGE IS GAINED BY READING

The ignorance of the Word of God in this age is alarming. The instruction in our Christian schools is now far too largely about the Bible, if indeed God's Book has any place in the curriculum at all. In our churches our people spend far more time in reading the literature prepared as helps in the study of the Scriptures than they do in reading the Book itself. Even now it is quite likely that a majority of professed believers permit days and weeks to go by without reading a line of God's Word. Some are setting themselves up as interpreters of the Bible who are indeed misinterpreters. No doubt some of them are thus from their very ignorance of the holy writings. They have taken what some individual or school of thought has advanced, without stopping to acquaint themselves with the text itself. One has suggested that many who would teach the Bible would be doing themselves a service to declare a five-year holiday, and without non-critical commentaries, should spend that time reading the Holy Scripture with a view to knowing the Bible.—*Western Recorder*

NO TIME TO BE QUIET

We adjust the tempo of our order of church service to the characteristics of the day. Frequently, that which we call worship is one grand rush from start to finish, without any silences or pauses in which the soul may sincerely meditate upon God.

There must be a thundering prelude, to subdue the chatter at the beginning of the service, and a crashing postlude at the end of the service. In between, there must be no silences or places of quiet in which the people may think, and so the organ plays while someone prays; the Scripture must be hurriedly read—often meaninglessly; the offertory prayer must be confused by the strains of an organ melody, as if a minor in G might more successfully pry out a few dollars from a major pocketbook. Sometimes, in the morning or evening prayer, when the corporate repentance, hope and yearnings of the people are gathered up before the Lord, there is the psychological clash within people's minds as to whether they should listen to the organ or to the one who offers the prayer.

And so, from start to finish, these services are conducted without any periods for heart-searching. Church people who come out of the hustle of life are clamorously hurried through the service and go back to a further hustle and never know the peace and quietness of meditation.—*The Watchman-Examiner*.

God loveth a cheerful giver, not a regular taxpayer.—Bishop Penick.

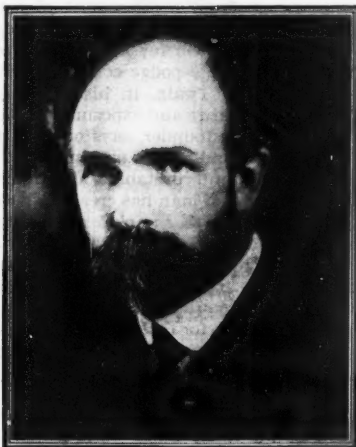
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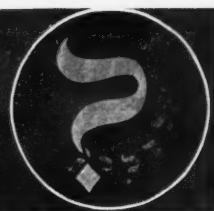
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IDLE WORDS

B.K., Centerville, Iowa

Question: What is meant by "idle word" in Matthew 12:36?

Answer: In stating that "every idle word that men shall speak, they shall give account thereof in the day of judgment," the Lord Jesus was speaking to the Pharisees and had in mind particularly their harsh and malignant words. They had made deliberate choice of taking Satan's side against Him. Their venomous words were the expression of the venomous hearts of a "generation of vipers" (see v. 34).

But He was also expressing a general truth, and the word "idle" may be taken in a lighter sense. As such, while merely "idle" words may not bring condemnation, there will certainly be an accounting to give before God since our words and the whole tenor of our conversation express our interests, desires and affections. They may even indicate whether we truly belong to Christ or not, and the Christian is bidden to live "soberly [in speech as well as act], righteously, and godly, in this present world [or age]" (Titus 2:12).

However, the Greek word for "idle" corresponds to a Hebrew word which means not only vain or empty, but also that which is wicked and does injury, such as the false testimony the Pharisees were uttering against the Lord Jesus. He may have been saying in effect that if it is true that for every idle word spoken an account must be given, how much more would they give account and be condemned (vv. 41, 42) for this evil expression of their evil heart.

—P&PQ—

CHRISTIAN SCIENCE

R.L.S., Grosse Pointe Park, Mich.

Question: Is Christian Science a sin?

Answer: Christian Science, according to the teachings and writings of Mary Baker Glover Patterson Eddy, teaches that the Bible record is not even important let alone inspired, and that much of it is error or "mortal and material sense" (whatever that may be). It teaches that God is "divine principle," or "harmonious mind-action"; that Jesus Christ was not a real Person and that His conception was really nothing more than a figment of Mary's imagination. Christ is simply a "divine idea."

It teaches that Jesus did not really die, but that His disciples only thought so. It therefore ridicules the fact of a vicarious atonement. The Holy Spirit is none other than Christian Science. The devil is only a lie or an error. (Nothing could be more pleasing to the devil than to deny

his existence.) According to Christian Science there is no sin; man is even "incapable of sin, sickness, and death." It denies the efficacy or even need of prayer.

No more need be said to show that Christian Science is a complete negation of the Christian faith, a "philosophy of nothingness." Even a superficial glance through its *Science and Health with Key to the Scriptures* will reveal that a more unintelligible hodge-podge could scarcely be found. Mark Twain, in his masterly and humorous satire and exposure of both this sect and its founder, says of it: "Of all the strange and frantic and incomprehensible and uninterpretable books which the imagination of man has created, surely this is the prize sample" (*Christian Science*, by Mark Twain, p. 29). A great Christian woman of India, Pandita Ramabai, said of it: "I recognized it as the same philosophy that had been taught among my people for four thousand years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land. It is a religion that knows no compassion or sympathy. . . . You are to view the whole world as nothing but a falsehood." (See *Heresies Exposed*, by William C. Irvine, p. 72.)

Is it sin? John said: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (II John 7).

—P&PQ—

JESUS AND THE SWORD

Mrs. E.C.M., Gilman, Ill.

Question: Why did Jesus tell the apostles to sell their garments and buy swords (Luke 22:36-38) when He told Peter to put up his sword, and that they who take the sword will perish by it (Matt. 26:51-52; John 18:11)?

Answer: The circumstances in Luke 22:36-38 are different from those in Matthew and John. In the latter two passages the scene is in the Garden of Gethsemane at the time the Lord Jesus was betrayed and seized. Naturally He would not here permit using the sword in His defense. He could have defended Himself without it. And then He came to die, so that He wanted and needed no defense. As for Luke 22:36-38, there is a contrast here with Luke 9 and Matthew 10 which tell of the sending out of the disciples on an itinerant gospel journey for a short time. He was still present on the earth. There were many friends and little hostility. They could be assured of hospitality and, in general, a welcome.

But now in the upper room, giving last words of exhortation and counsel, He thinks in terms of His departure. They would be left alone and sent out permanently to preach the gospel. They were

to face much hostility and hardship and hazard of all sorts. They could therefore use all the ordinary means of support and protection in their dangerous travels. They need not neglect human instrumentality and means even while relying on divine guidance and power. This was certainly no encouragement for the mere use of the sword. When the disciples produced two swords, He said, "It is enough" (Luke 22:38), or enough has been said of this matter. From this some commentators think that purse, wallet and sword in this passage simply stand for human means in general and that, even as servants of Christ, we may avail ourselves of every legitimate human means in our life and service for Him.

—P&PQ—

THE IMAGE OF GOD

G.A.C., High Bridge, N.J.

Question: Do the words, "Let us make man in our image" (Gen. 1:26), refer to physical form? Is not God represented in Scripture as "manlike"? Christ said: "He that hath seen me hath seen the Father." And Moses saw the "back parts" of God, although it is said, "No man hath seen God at any time."

Answer: The image of God in man is essentially moral and spiritual. That such a relationship is intended is made clear by the use of the name Jehovah, which first appears in the narrative when God begins to deal with man. If the physical in man has anything to do with this image it is only in the sense that it is the fittest receptacle for the divine image.

In this respect there are many important differences between man and the animal which nothing can bridge: an upward look, facial expression, a wonderful hand, and speech as the vehicle of thought. As someone has said: "Whatever this man is said to have is in a far more real sense a reality in God." And it is the human form which God chose in which to become incarnate in Christ.

But when the Lord Jesus said: "He that hath seen me hath seen the Father," it was certainly not the physical form He meant. It was the glory of God's perfect holiness, righteousness, love and compassion that He exhibited (Heb. 1:3), and as such He was God. With regard to Moses, it is quite true that no man can see God and live. The Old Testament does not attempt to describe God. Limited by human language and concept, it can only speak of Him as "clothed with majesty and light," as purity and bright flame (Dan. 7:9, 10), and in terms of the brilliance and beauty of precious stones (Rev. 4:3). The "back parts" that Moses saw may be understood as the reflection of God's essential glory.

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THE PHARISEES AND TRADITION E.D.E., Washington

Question: Will you please explain the statement in Mark 7:10-13 (new revision): "For Moses said, 'Honor your father and your mother'; and, 'He who speaks evil of father or mother, let him surely die'; but you say, 'If a man tells his father or his mother, What you would have gained from me is Corban' (that is, given to God)—then you no longer permit him to do anything for his father or mother, thus making void the word of God through your tradition which you hand on."

Answer: The command to honor father and mother was interpreted to include care and support when necessary, as well as respect and obedience. The word Corban referred to the ancient offerings and oblations, but came later to be applied to the sacred treasure of the Temple. Thus Corban was an offering consecrated to the service of God in the Temple. Evidently the tradition of the Pharisees encouraged gifts to the Temple to the neglect of obligation toward parents. It no doubt became an abuse and frequently a pretense for avoiding such obligation. During the Middle Ages, "the Church" profited greatly by the acquisition of vast properties through the fear it inspired and by granting salvation for the bestowing of such property. In short, it was something of a racket on the part of priestly castes. To make such an offering (or its pretense) the excuse for evading responsibility to parents was sacrilege to God, transgressing His commandment and, therefore, vain worship.

—P&PQ—

THE BOOK OF DANIEL F.T., Carthage, Ill.

Question: What is the religious value of the book of Daniel?

Answer: The book of Daniel has great "religious value" for individuals, as it reveals the loyalty and steadfastness of Daniel and his companions to Jehovah, the one, true God, in the midst of a heathen and hostile environment, choosing rather to suffer death if need be than deny their God. It was a triumph of the spirit over the flesh. We are ever faced with the same struggle and choice—between the world which allures, and God and the life of separation to Him.

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Let's Give It a Try

[Continued from page 91]

"words"? Most assuredly, for he told him other words when he told him to "send men to Joppa." But the fact remains that the "words" of life were spoken by the mouth of Peter, a human being. God reaches men through the instrumentality of man.

Remember what our goal is determines what we do, and how we do it.

If as pastor or teacher our object is to build up a large constituency, either in church membership or in class membership, or to be known as a great preacher or great teacher or great evangelist, and thus to minister to the greatest number of individuals personally, we will pursue one kind of method. But if our purpose be to get the good news out to the greatest number possible, and in the shortest space of time, we will pursue an entirely different method.

In the matter of giving the message of salvation to the world, as in other matters, it is still "better to put ten men to work than to do the work of ten men."

How often in these days do we see a pastor, or teacher, endeavoring to do the work of five hundred, while he expects the five hundred to sit still and look on, and cheer him while he does it.

How much better it would be, and how much more profitable to the cause of Christ, to set the five hundred to work instead. And if there is any cheering to be done, let it be done by the pastors, and teachers, and evangelists, as they train and instruct and send forth the great body of the Church to witness daily in the name of Christ, in the home, and office, and mart. "And they went everywhere preaching the word" (Acts 8:4).

Once more let us consider our goal. Is it the business of the local church to increase and propagate itself? To establish as many local bodies as possible throughout the world, and work for a large membership in each? To make itself felt in the community, to influence the morals, the business, the politics, the social life? Is this the business of the church? It would seem so from the way we go about our activities. Scripture does not warrant such a policy, nor such an end.

Let us repeat it. Our commission is to present to each individual throughout the world a *certain message*, and not to establish churches. Then why the local church? Is it not needed? Yes, greatly needed! Needed for what? As a *training station*, where every child of God is to be trained by evangelist, preacher, and teacher as to his part and place in making known to the last man that wonderful message of life.

When we make it our goal to get that saving message out to the last man, we need not be concerned with numbers in the local organization. This is the concern of the Great Shepherd. It will be His concern and *great joy*, through His representative the Holy Spirit, to add to the church daily such as are being saved.

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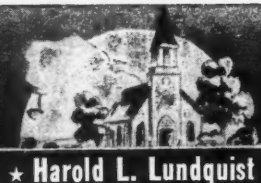
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October 20

PAUL TRAINS FOR HIS LIFE WORK

Acts 9:19b-22; 11:25, 26;

Galatians 1:17-24

Memory Selection: *And straightway he preached Christ in the synagogues, that he is the Son of God.*
—Acts 9:20

THE regenerating grace of God had made Paul into a new man, one who now had no greater delight than telling others of the redeeming grace of God.

In preparation for that fuller ministry which was to follow, Paul first gave witness in the place where he had been persecuting the Christians, in fact, in the city to which he was bound when the Lord met him. But now instead of breathing out threats and violence he met these former associates and friends with the new message of the gospel.

He had to meet them sooner or later, and it was well that he met them now. A clean break with his past makes a man ready for future service.

I. Paul Faces His Past (Acts 9:19b-22).

What a surprise it must have been for those persecutors of the Christians at Damascus to find that the one to whom they had looked for leadership was now a Christian. What a testimony that was—right to the point!

"Straightway"—what a good word to apply to the servant of the Lord. Paul did not hesitate to declare his faith in Christ, to proclaim that the One who had redeemed him was able also to save others.

It is the normal and proper expression of Christian faith to give testimony to others. That should be true of every believer. With Paul there was the added element of his call to preach, for God had ordained that he should be His chosen vessel for that purpose (Acts 9:15).

One is impressed by the prompt and unquestioning obedience of so many of Christ's followers of whom we read in the New Testament. No doubt that explains their power and wide usefulness. We could learn of them.

Paul's message was Christ. He proved to the Jews that Jesus was the Christ (v. 22), the One of whom their Old Testament Scriptures spake and for whom they professed to be looking. He declared

Him to be the Son of God (v. 20).

They were unwilling to accept the message. They were "amazed" at Paul and "confounded" by the truth he proclaimed, but they rejected both it and him, and he had to escape for his life.

Although our lesson only indirectly refers to it (see Gal. 1:17, 18), it should also be noted that Paul went up to Jerusalem before he went to Antioch, as indicated in our next portion of Scripture.

There he faced suspicion on the part of the believers, who knew him as their enemy. He also disputed with the Grecian Jews whom he had helped when they disputed with and stoned Stephen. Now he wanted them to accept Jesus as the Christ, and they wanted to kill him (see Acts 9:26-30).

Having faced his past we now see that

II. Paul Faces His Future (Acts 11:25, 26).

He was God's chosen instrument to bear His name to the Gentiles (see Acts 9:15), and at the invitation of Barnabas he came up from his home city of Tarsus to minister at Antioch, the place which now became his real spiritual home, and the center from which his great missionary enterprise was carried out.

It is interesting to note how this came about in the providence of God. Persecution spread the believers abroad (Acts 11:19), and like the scattered brands of a beaten fire they carried the flame of Christianity far and wide. Thus the gospel came to Antioch, the third greatest city in the world of that day. A revival broke out and Barnabas was sent from Jerusalem to be of help.

Good and spiritual man that he was (Acts 19:23, 24), Barnabas did nothing to hinder this work of God, but admonished the people to "cleave unto the Lord"; that is, to follow Him closely. Would that all spiritual advisers had such a spirit and such sound judgment.

He was also wise in sensing his need of help. So he went after Paul, the very man to teach these young Christians and to lead them out into a radiant and abundant life for the Lord.

Here it was that the beautiful name of "Christian" was first applied to believers. It is thought to have originally been a term of ridicule, but even then it was a testimony, for it declared that these believers were devoted to Christ and concerned only with pleasing and serving Him. So the apostle to the Gentiles met his future and faced it with the same resolution he had faced his past.

All this was possible because

III. Paul Faces His Lord (Gal. 1:17-24).

Many years after he had been called to Antioch, Paul wrote this letter to the

Galatians to warn them against Judaizing teachers and to urge them to hold fast to salvation by faith. He declared this to be a message which he received from God and not from men.

Before Paul went out to preach and teach he went up into Arabia to be alone with the Lord, as he took what we might call his postgraduate course in theology. He learned—alone with God.

His life had been transformed. His attitudes had been completely changed. His thinking about Christ was diametrically opposite to his former beliefs. He needed time alone with God to prepare himself for the stormy but triumphant years ahead.

Life might be far more effective for Christian men and women in our day if they would take time to get away with the Lord in communion, prayer, Bible study and meditation. There is no time if we let the duties and pleasures of life come first. We must take the time, and the Lord will bless it to our souls.

October 27

PAUL'S WIDENING FIELD OF SERVICE

Acts 13:1-5, 13, 14, 44-46, 48, 49; 14:26, 27

Memory Selection: *But when it pleased God . . . to reveal his Son in me, that I might preach him among the heathen.*—Galatians 1:15, 16

GOD uses men to accomplish His high and holy purpose of preaching the gospel in all the world. They must, however, be men who have been called by the Holy Spirit, prepared and sent out by Him. They must be willing to labor and to sacrifice without limit for His glory.

Paul was such a man, and as we study the widening sphere of his service and influence, we catch a vision of what missions should mean in the church.

I. A Missionary Call (Acts 13:1-4).

Much discussed among earnest Christians is the question of what constitutes a missionary call. Some say that the only call we need, if we are consecrated Christians, is to know of the need. There is point to that suggestion, but it does not go far enough.

The need must be brought home to the individual believer's heart by the Holy Spirit, and He must give a conviction that one is to go out to meet that need. Just at this point some manage to evade a call by not paying heed to the need, or not listening to the prompting of the Holy Spirit. How sad, and how tragic!

Note that the call came through a live, active and well-equipped church in Antioch, a city of Syria. It was a cosmopolitan church—read the names of those who served there. They were of many nation-

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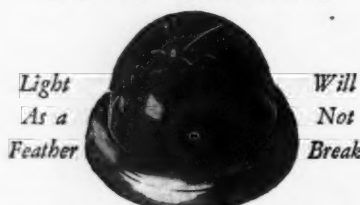
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alities and of various occupations and social positions. In the midst of that group were two exceptionally able preachers, Barnabas and Paul. They all loved the Lord and served Him.

To such a church the Holy Spirit can speak, be heard and obeyed. They fasted and prayed (a token of their fine spirituality), and then they were ready to set apart Barnabas and Paul for this missionary service.

Notice that they gave of their best, at the direction of the Spirit, not withholding it for themselves (cf. II Sam. 24:24). God wants our best.

Sent forth by the Holy Spirit these men went promptly and willingly. Why should the Lord have to plead, and prod, and wait for His people to obey Him? Why does the church go so slowly to the task of world evangelization? Thank God for every truly spiritual endeavor in that direction (and there are many), but compared with the need little is being done.

Barnabas and Paul went out to

II. A Missionary Conquest (Acts 13:4, 5, 13, 14, 44-46, 48, 49).

To trace this first missionary journey it is well to look at the map illustrating the Acts and epistles at the back of most Bibles.

It will appear at once that it was not an easy itinerary these men undertook. It involved travel by sea, through difficult country, and often among hostile and hateful peoples.

God does not call His servants to an air-conditioned arm-chair evangelism. His Word must go out where it has never been heard, and that means pioneering among the most backward of peoples, the neediest of this earth. It means working in rescue missions, in thankless and difficult pastorates; yes, anywhere the Divine Executive, the Holy Spirit, may direct.

Paul met both popularity and persecution, and that not far apart. After the experience of acceptance and rejection on the island of Cyprus (Acts 13:7, 8), Barnabas and Paul went to Antioch in Pisidia (a different city than Antioch in Syria; see map). Here they were invited to preach in the synagogue and Paul was blessed in the presentation of a powerful gospel message. Read it in Acts 13:16-41. It met with such a response that the people "besought that these words might be preached to them the next sabbath" (v. 42). So great was the popularity of Paul's message that the whole city came the next Sabbath "to hear the word of God." What a wonderful sight that must have been, and how the disciples must have rejoiced as they preached the Word.

But wait—there is something else here beside popularity, and its name is jealousy (v. 45). It caused the Jews to blaspheme as they contradicted Paul's preaching.

Jealousy always makes a fool out of the one who yields to it. Yet this green-eyed monster is permitted to go right on destroying, hindering, hurting. In the church and the home, as well as in the social order, we let jealousy come in and wreck friendship, break down repu-

tations, even block the work of God. The result in this case was that Paul turned from the Jews to the Gentiles with the gospel, to their great joy and delight. This is a great turning point in the history of the Church.

Now the preachers turn homeward to Antioch in Syria, and there they had

III. A Missionary Conference (Acts 14:26, 27).

Nothing stimulates missionary giving, and praying, and going in a local church like a live missionary conference, where those who have been on the field come back and tell what the Lord has done as they went out to serve Him.

It is good to know that what the Lord led men out to do has been fulfilled. That completes the circle of divine guidance and blessing, and strongly encourages us to go again—and others to go for the first time—to do missionary work for God.

The church which does not have such an annual missionary conference misses a blessing and an opportunity for enlarged vision and service. No pastor or church can afford to miss such an open door for the working of the Holy Spirit of God.

November 3

PAUL CHAMPIONS FREEDOM AND BROTHERHOOD

Acts 15:23b-29; Galatians 5:13-18

Memory Selection: *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*—Acts 15:11

FUNDAMENTAL doctrine must be sound and true or the church will go astray. A question had arisen at Antioch which had to be answered authoritatively, and once for all.

The early converts of the church were naturally from among the Jews, and they carried with them into their new-found faith the traditions of their religion. Some of them did not recognize that the salvation they had in Christ was entirely by grace, apart from any works of the law. They not only felt that they must observe the law, but insisted that the Gentile believers must also fulfill the Jewish rite of circumcision. This promptly raised the question whether Christ alone could save, or if men were saved by grace plus works.

To settle this matter, Paul and Barnabas went up to the church at Jerusalem, and there a great council discussed it freely, and came to a decision which was then transmitted by letter and a committee.

That decision established an eternal

I. Principle—Believers Are Free from the Law (Acts 15:23b-29).

The believers at Antioch were to abstain from those things which would hinder their spiritual progress and harm their testimony. That was important and right, but it must not be allowed to confuse them regarding the basis of their salvation. They were not saved by works, not even though they were most commendable.

Salvation is by grace, through faith.

Moody Monthly

"not of works, lest any man should boast" (Eph. 2:8, 9). That principle, which is absolutely foundational in all Christian thinking, was established then, and is valid and blessedly true for all time.

Is it not strange, then, that all through the Church's history there has been a determined effort on the part of some in the Church to add something to God's redeeming grace as a ground for salvation? One would think that all the peoples of the world would rejoice in such a gloriously simple and altogether divine redemption.

Observe the plain rebuke given to the teachers of error in verse 24. It is no light matter to trouble and mislead the souls of men by injecting our worldly wisdom or our opinions, when we should be teaching the truth of God's Word.

Salvation by grace and freedom from the law does not bring the believer into a place of license, but of liberty—and a liberty controlled by a new factor in his life. We note that in

II. Practice—Believers Are Bound by Love (Gal. 5:13-15).

The one who turns to Christ by faith is indwelt by the Holy Spirit and finds that, far from failing to keep the high moral principles of God's law, he is given grace to keep them more perfectly. This he does, not in order to be saved, but because he is saved.

The perfect expression of God's will in the life of the believer is found in love. When the believer "acts on the principle of love," as Kenneth S. Wuest expresses it, "he is fulfilling in his actions toward God, his fellow man and himself all that the Mosaic law would require of him in his position in life were that law in force."

He comes out of a bondage to legalism, which he could not bear, into a new bondage to the law of love which his new nature in Christ delights to bear and in which it finds the fulfillment of its highest and holiest desires.

Note that this shows itself in the church and in the world in loving service to others in the absence of strife; in a word, in the practice of the admonition: "Thou shalt love thy neighbor as thyself" (v. 14; Lev. 19:18).

No one faces that life responsibility without realizing that he is evidently not able for it. God has provided for that need, for we note next that there is

III. Power—Believers Are Led by the Spirit (Gal. 5:16-18).

Being saved does not set us free from the conflict with sin, for the old nature declares itself at enmity with the Spirit. We find it often to be in our hearts to do right, and in the decisive moment we find the flesh taking control and we cannot do the things we would (v. 17).

What is the solution of that problem? An all-out attack on sin and sinful desires? That is commendable, but it somehow doesn't work. We need a superior power to work in and through us.

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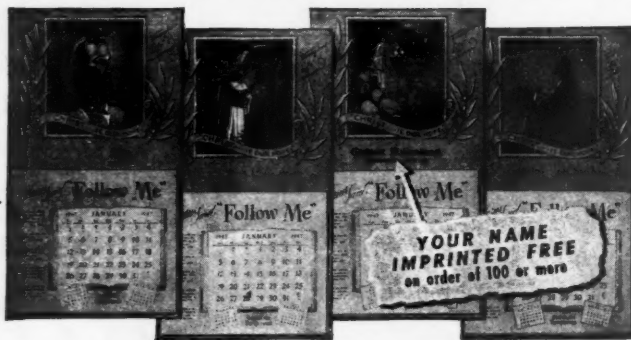
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(I Cor. 6:19) and only awaits our yielding to Him that He may take control of our lives.

Walking in the Spirit (v. 16) is simply giving Him the liberty to direct our lives after the will of God, day by day and moment by moment. This puts us in the way of victory, for as we walk in the Lord's way we may call on Him for not only His grace, but also His strength.

The need in our day is the same as it was in Paul's day, although it seems to us to be deeper and more urgent now than ever. We are painfully conscious of our own personal failures and weakness, and we see the same sad state in the Church as a whole. We know, and the whole world knows, that God never intended His followers to live defeated lives.

Saved by grace to a life of liberty and power—such is the inestimable privilege of the Christian. Are we, are you, living up to it?

November 10

PAUL FOUNDS THE CHURCH AT PHILIPPI

Acts 16:11-15; Philippians 2:5-11

Memory Selection: *I can do all things through Christ which strengtheneth me.*—Philippians 4:13

MISSIONARY zeal keeps a Christian in action for God. After a time at the church in Antioch, the urge to preach the gospel sent Paul out on his second missionary journey. This time his partner was Silas, because he and Barnabas had separated over taking Mark along, since he had turned back in the midst of the first missionary journey. Timothy took his place (Acts 16:1-5).

Our lesson is of unusual import because it tells us how the gospel first came to Europe, from whence it later came to America. Paul's efforts to continue his ministry in Asia were hindered by the Holy Spirit (Acts 16:6, 7). It was then that he was given a heaven-sent vision of a man in Macedonia crying for help. At once the party set out to obey the leading of the Holy Spirit (Acts 16:9, 10).

I. Paul's Ministry to the Philippians (Acts 16:11-15).

Philippi was an important city, a Roman colony and outpost. Apparently the Jews who had come there to live had not felt any strong desire for religious fellowship, for they had built no synagogue. Certain godly women met on the Sabbath by the riverside for prayer. Here was Paul's opportunity and he took it.

The story of the conversion of Lydia has many elements of special interest. It presents the turning point in the progress of the gospel, which by the grace and leading of God brought it northward to Europe rather than southward into Africa or eastward through Asia. Many of us have heard because of the way Paul was led, and one wonders if Europe and America might not otherwise have been the "dark continents" rather than Africa and India. We are what we are by the grace of God. He sent us the gospel through Paul that day at Philippi.

Then we note that the first convert was

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a woman. She was not the last woman to give an attentive ear and a believing heart to the gospel message. The Church through all its history has been blessed by the readiness of women to bear and heed the gospel. The Church needs and calls men, but if the women surpass the men in readiness to believe let us thank God for their fine interest and noble devoutness to Christ.

We like to note that Lydia set a pattern of hospitality and service which her sisters in the Church have maintained (see v. 15). She "constrained" the visiting preachers to enjoy the comforts of her home, and thus put forward the work of Christ (see III John 5-8).

It is encouraging to observe how perfectly the leading of the Holy Spirit worked out in the experience of Paul and his brethren. The Lord sent His prepared messenger to the place where there was a prepared heart waiting to receive the Word with gladness.

We may confidently go on the errands of our God, knowing that when He leads He goes before and prepares the way. That does not mean that there will be no trials and difficulties. Paul had plenty of them (see II Cor. 11:23-33). But it does mean that we may go with the assurance of blessed results, in His name, and with the grace to bear whatever comes along the way for His glory.

The second Scripture portion of our lesson is not related to the first except that it gives a portion of the letter which Paul, by the inspiration of the Holy Spirit, wrote to the church which he had helped to establish at Philippi about twelve years later.

II. Paul's Message to the Philippians (Phil. 2:5-11).

Although after Lydia's conversion Paul met opposition and suffered imprisonment (Acts 16:16-40), that was only the beginning of a blessed ministry there.

The church at Philippi though poor and persecuted was loyal and warm-hearted. They sent a generous gift to Paul, who was in prison in Rome. He wrote to thank them, and his letter became a real hymn of joy and assurance. It discusses Christian experience, its principle, pattern, purpose and power.

Chapter 2 presents the mind of Christ as the pattern of true Christian living. Nothing is to be done for vain glory (v. 3), but in the spirit of Christ, who willingly gave up His glory with the Father that He might become our Saviour. It has well been said that if He had not done so, we should have been amazed at His glory, but we should never have been saved.

He who might have "grasped" (v. 6, R.V.) His equality with God, laid it aside that as a man He might die for the salvation of lost mankind (v. 8).

Little wonder that God has given Him such a high and exalted position (vv. 9-11). One day every tongue shall confess that He is Lord. Hasten the day!

We join St. Augustine in his words of praise: "What greater mercy toward wretched man could there be than that which brought the Creator of heaven down from heaven and arrayed the Maker of earth in an earthly body; which

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placed on the mortal level with ourselves
Him who continues co-equal in the eter-
nal existence of the Father; which laid
the form of a servant on the Lord of the
world; that the Bread Himself might
hunger, strength be made weak, health
be wounded, and life die!

"And all this that our hunger might
be fed, our dryness moistened, our weak-
ness comforted, our iniquity quenched,
our charity kindled.

"What greater mercy than that the
Creator should become creative, the Sov-
ereign become a servant, the Redeemer
be sold, the Exalter abased, the Reviver
be slain."

Christian America's Contribution to World Peace

[Continued from page 98]

peoples that we tend to overlook the
similarities.

In our traditional modes of thinking,
we simply consider other peoples as
quaint, or Oriental, or foreign, and we
disregard hidden ties which need to be
brought out into the open. This is not
to say that individual and national dif-
ferences can or should be erased.

Christ recognized differences in men—
differences which had their basis in ma-
terial possessions, nationality, education
and social status. But He appealed to
the common core of all men, regardless
of surface dissimilarities. No more mot-
ley group of men and women could be
found than those who surrounded Christ
when He was on earth; they found in
Him, however, a basis for unity.

IF PERMANENT PEACE is depend-
ent on the establishment of unity among
the nations, and if that unity has never
been found on a racial, political, materi-
al or social level, is it not contingent
upon us as Christian Americans to point
the way to real unity through Christ?

We are not oversimplifying the prob-
lem of world peace when we state that
the solution is merely one of elevating
the Christian minority to the Christian
majority in all nations. Nor is it a nega-
tion of our belief that men must work
out practical ways of living together and
establish the machinery for settling in-
ternational disputes.

But we must recognize that faith in
mere organization is transient and shal-
low; only in Christ can we find the solid
basis of unity upon which to build the
structure of peace. We are not dealing
with an intangible matter; our American
and Christian heritage demands that we
individually and collectively seek in a
practical way to understand and answer
the needs of other peoples.

Only after we have joined hearts can
we expect the words of the prophet to be
given effective demonstration in our
time: "Not by might, nor by power, but
by my spirit, saith the Lord of hosts"
(Zech. 4:6).

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Ephesians 6:17

1. The Thrust of Ignorance (Matt. 22:29)
2. The Thrust of Traditionism (Mark 7:13)
3. The Thrust of Unbelief (Heb. 4:2)

—Robert M. Arthur



ESSENTIALS FOR SOUL-WINNING

Psalms 51:10-13

1. *Cleanliness* (v. 10)
 - a. "Create in me a clean heart."
 - b. "Renew a right spirit within me."
2. *Communion* (v. 11)
 - a. "Cast me not away from thy presence."
 - b. "Take not thy holy spirit from me."
3. *Constancy* (v. 12)
 - a. "Restore unto me the joy of thy salvation."
 - b. "Uphold me with thy free spirit."
4. *Compassion* (v. 13)
 - a. "Then will I teach transgressors thy ways."
 - b. "Sinners shall be converted unto thee."

—Richard Mullin



PHILIP, THE SOUL-WINNER

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35).
In this man, Philip, we find many of the essentials for winning souls to Christ.

1. *Philip was filled with the Spirit.* He allowed the Holy Spirit to possess his life and guide him in every action. This is an essential for all who would win souls to Christ.

2. *Philip had a love for Lost Souls.* He loved lost people for the sake of Christ. He loved the despised people of Samaria and preached Christ unto them. He loved the Ethiopian and preached Jesus unto him.

3. *Philip was obedient unto the Lord.* He went to Samaria under the leadership of the Lord. He left Samaria when the angel of the Lord told him to go. He joined himself to the chariot when the Spirit directed him.

4. *Philip knew the Scriptures.* He began at the same scripture the man of Ethiopia was reading and preached Jesus unto him. This is an essential for winning lost people to Christ. The word is the power of God. It must be used.—Jerome O. Williams, in *The Pastor's Perspective*.

AN ALL-SUFFICIENT GOD

I Peter 5:10

O God of all grace,
My springs are in Thee;
Through Jesus they flow
Unceasing to me.

O God of all peace,
The blood speaks to Thee;
And peace, like a river,
Is flowing to me.

O God of all hope,
By faith I foresee
My heavenly home
With Jesus and Thee.

O God of all love,
To glorify Thee,
Enable me till
Thy glory I see.

—L. Dean



LAUNCH OUT INTO THE DEEP!

Luke 5:4

1. Of Salvation (John 3:3, 5)
2. Of Separation (II Cor. 6:14-18)
3. Of Surrender (Rom. 12:1, 2; Isa. 6:8)
4. Of Study (II Tim. 2:15)
5. Of Stewardship (I Cor. 16:2)
6. Of Service (Isa. 6:8; Acts 9:6)
7. Of the Spirit (Ezek. 47:1-5)

—C. S. Zimmerman



PERSONAL SOUL-WINNING

Romans 1:1-16

Implies:

1. Separation (v. 1)
2. Prayer (v. 9)
3. Obligation (v. 14)
4. Willingness (v. 15)
5. Boldness (v. 16)
6. Message (v. 16)

—Robert Boyd



FOR THE SOUL-WINNER

A *Burden* that can never be Shifted
(Gal. 6:5; I Cor. 3:8)

A *Ministry* that can never be Transferred
(I Cor. 9:16)

A *Message* that can never be Repressed
(II Tim. 1:8)

A *Service* that can never be Unrewarded
(Gal. 6:9)

A *Bible* that can never be Destroyed
(I Pet. 1:24, 25)

A *Walk* that can never be Neglected
(Eph. 5:1-8)

OF MY LIFE

1. The Way of Christ is the Delight of my Life (Ps. 37:23).
2. The Word of Christ is the Business of my Life (Matt. 21:28).
3. The Will of Christ is the Law of my Life (Heb. 13:20, 21).
4. The Word of Christ is the Guide of my Life (Ps. 119:105).

—Elias C. Goehle.



LINKS OF LOVE

1. Meeting Together—Worship (Matt. 18:20).
2. Dwelling Together—Unity (Ps. 133:1).
3. Living Together—Testimony (Acts 2:44).
4. Exalting Together—Praise (Ps. 34:3).
5. Caught Up Together—Glory (I Thess. 4:17).



THREE MISTAKES OF THE RICH FOOL

Luke 12:16-21

1. He Mistook His Body for His Soul.
2. He Mistook Himself for God.
3. He Mistook Time for Eternity.

—James Orr



THE OVERMASTERING LOVE

II Corinthians 5:14

1. Keeps Us In—Security.
2. Keeps Us Together—Unity.
3. Keeps Us Right—Conduct.
4. Keeps Us Going—Service.
5. Keeps Us Up—Power.

Conclusion: Ephesians 3:14.



REGENERATION

Titus 3:5

1. What Is It?
2. Why Consider It?
3. When Desire It?
4. How Obtain It?

—Enid Boothe



WEIGHED IN GOD'S BALANCES

Daniel 5

1. Belshazzar and the Feast (v. 1-4)
2. Belshazzar and the Finger (v. 5)
3. Belshazzar and the Fulfillment (v. 30)

—E. C. Long



JOHN 3:16

1. God Loved.
2. God Gave.
3. We Believe.
4. We Receive.

—Olive Phillips

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[INCONSISTENCY]

ASTROLOGISTS ASTRAY

Old Moore's Almanack, published in England, has an annual circulation of 3,000,000 and contains the predictions of the astrologists. It is amusing to read in the 1946 issue, dated January, that a heavy defeat of Japan next July "will occasion rejoicing," and that Tokio "will receive crippling air blows" in August. Evidently God is still confounding the astrologers, as He did in the days of Joseph and of Daniel, exposing their deception and proving that "the secret things belong unto the Lord" (Deut. 29: 29).—Pentecostal Evangel

[WORLDLY WISDOM]

REPENTANCE NECESSARY

If there is no repentance, there can be no pardon. Some years ago a murderer was sentenced to death. The murderer's brother, to whom the State was deeply indebted for former services, besought the governor of the State for his brother's pardon. The pardon was granted, and the man visited his brother with the pardon in his pocket. "What would you do," he said to him, "if you received a pardon?"

"The first thing I would do," he answered, "is to track down the judge who sentenced me, and murder him; and the next thing I would do is to track down the chief witness, and murder him."

The brother rose, and left the prison with the pardon in his pocket.—The Dawn

[REPENTANCE]

WHEN THE WAVES RISE

A little boy made a boat and went off in high glee to sail it on the water. But presently it got beyond his reach, and in his distress he appealed to a big boy for help. The big boy picked up stones and seemed to be throwing them at the boat. The little chap thought he would never get his boat again. But he soon noticed that instead of hitting the boat, each stone went beyond it and made a little wave, which moved the boat a little nearer to the shore. Every throw of the stones was planned, and at last the toy was brought within reach, and the little boy was happy again in the possession of his treasure.

Sometimes things in our life seem disagreeable and without sense of plan. But wait a while and we shall see that each trial, each striking of a stone upon the quiet water of our life, has brought us nearer to God.—Christian Action

[HELPFUL HINDRANCES]

IN THE "CAVES OF THE EARTH"

According to the New York Times, the Army and Navy are sending experts into the natural caverns of the nation to study the possibility of hiding industrial and military installations in them in the event of an atomic war. These may provide shelter from atom bombs but not from the wrath of the Lamb! Read Revelation 6:14-17.

[INEVITABLE DISCOVERY]

* * *

CULTURE

"We hear nowadays so much about culture. Culture is all right when you have something to cultivate. If I should plant a watch, I wouldn't get any little watches, would I? Why? Because the seed of life is not there. But let me plant some peas or potatoes, and I will get a crop. Don't let any man or woman rest short of being born of the Spirit of God. Don't cultivate a dead and corrupt thing; first make sure that you have that divine nature and then cultivate it."—*Fellowship News*

[DIVINE SEED-SOWING]

* * *

HOW TO KEEP TENDER

Andrew Bonar and Robert MacCheyne were having one of their frequent talks together, talking over the ways of their ministry, when "MacCheyne asked me," says Bonar, "what my last sabbath's subject had been. It had been, 'The wicked shall be turned into hell.' On hearing this awful text, he asked, 'Were you able to preach it with tenderness?'"

Shall we repeat Robert MacCheyne's question to one another? When we speak of the destiny of the sinful, or on any one of the awful severities of the Word, are we "able to preach it with tenderness," with a melting heart, with secret tears? They say that MacCheyne's severities were terrific, they were so tender! He lived enfolded in the companionship of the Holy Ghost. He was ever holding converse with Him, and how could he become hard?—*Pentecostal Evangel*

[HOLY SPIRIT]



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The Gospel and the Labor Problems

[Continued from page 93]

of I speak. By such misrepresentations and demagogic appeals to rank and file, they inflame prejudices and build up resentments.

Certainly there are some splendid labor union leaders, and there is much to be praised in the idea in back of labor unions, but too many of them are led by unscrupulous individuals, who contribute nothing to the welfare of the country, but who engage in many harmful practices.

We do not say that business management always conducts itself as it should. I believe the great majority of business managements are sincerely concerned about the best welfare of their workers. But also I think that many things business managements do in connection with their labor policies are unwise; that in many other cases business managements are negligent, and in still other cases they have problems in connection with their workers which they do not know how to solve. Business managements certainly need to be improved.

However, an examination of the results of action by labor unions does not indicate that labor unions improve business management. One evil is not going to correct another one. Under our system of enterprise, management is necessary. It is regulated by the government and perhaps further regulations will be necessary from time to time.

The very action of business competition itself, however, brings constantly to the fore the best business management and tends to eliminate weak management. The best business management is constantly striving, from the standpoint of good business alone, for methods of improving working conditions.

But what can a Christian man do who is an employee of a concern with poor business management, or whose employers are unbelievers? Must he resort to the labor union, joining up with others who may be unscrupulous so that he may bring force to bear upon his employers?

I do not believe we can justify this from the Scriptures. I think that person must take his problems to God in prayer, and seek His help and strength and guidance, and I believe the Lord will provide a means of taking care of that man's problems, if he is a child of God. God is our refuge and our strength. If He doesn't hear our prayers, then it is time to examine our lives to see what keeps us from having God's help in meeting the problems of life.

But what should be the ministry of the church and its pastor in connection with these labor problems? I believe that ministry is the same as with any other social problem we have. The ministry of the pastor and the church is to the individual—the salvation and spiritual development of the individual, the teaching of the doctrines of the Bible. For that individual who has become a child of God these matters will work themselves out. Our responsibility is not to reform the

world but it is to reach the individual with the gospel of Christ, to help him take care of his own individual problems.

May I refer the reader to I Timothy 6:1-11? I believe those words of Paul give us some very practical help on today's problems.



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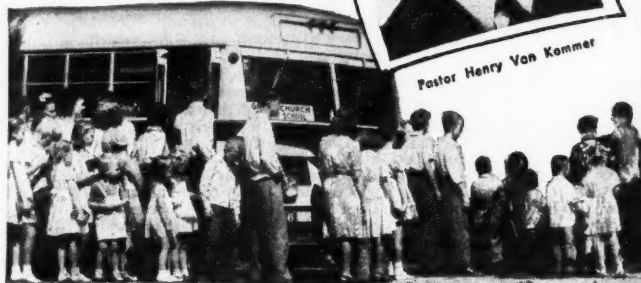
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Alcohol Reaction at Yale, by Ernest Gordon.

Vividly in the memory of the present generation is the repeal of the Eighteenth Amendment. The Act of Congress which declared that 32 per cent beer was not intoxicating and therefore permitted under the Eighteenth Amendment was the ruse which led to repeal. Later this very thing was used to nullify prohibition in the States. On the ground of this affirmation, the sale of beer in the U. S. Army and C. C. Camps has been permitted.

The author says it is hard to recall any greater piece of mystification ever put over on the American people. He traces the history of the Anti-Prohibition Movement and exhibits the documentary evidence thereof. It is time that the American people awaken to the history of the appeal of the Amendment. It requires no great effort to prove that the condition of the nation from the standpoint of consumption of intoxicants is very much worse than before the repeal. Awful as the present situation is, the fact that by ruthless propaganda the people were deceived is infinitely worse.

This is a commendable piece of work, bringing to the view of the American reader what has taken place. The book ought to be read by every loyal American, and especially by Christian people, that they may know not only what must be faced, but also the schemes employed in bringing us to this shameful condition.

87 pages. 5½ x 8 inches. Alcohol Information Press, Francetown, N. H. \$1.00. P.B.F.

St. Paul's Epistle to the Romans—a Devotional Commentary, by W. H. Griffith Thomas, D.D.

This volume, originally published by the American Tract Society in London, and long since out of print, is now reissued for the American reader. It is an excellent commentary. More analytical than the commentary on Genesis by the same author, it is full of careful doctrinal and devotional teaching by the author, the memory of whose faithful and precious ministry is still a benediction. A well-planned introduction to the book and a final review of its teachings add much to the value of the study.

464 pages. 6 x 9 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$3.50. H.L.L.

The River Jordan, by Nelson Glueck

A beautifully illustrated volume by a scholar and archaeologist of international repute, yet in attractive, readable form. Dr. Glueck is director of the American School of Oriental Research at Jerusalem and is recognized as the leading authority in the archaeology of the Transjordan.

While one could not agree with some of the interpretations of Scripture, nor with an anthropology evidently based on the evolutionary hypothesis, it is a fascinating volume, vividly recalling many incidents of Scripture and shedding light on some things otherwise obscure. This "fantastic river and its amazing valley" is brought to life once more in its ancient setting under the author's skillful research and description. Contrary to popular notion, the author shows that the Jordan Valley, far from being an uninhabitable waste, was once densely populated.

An index of subjects and also of Scripture texts make it a very useful volume. 268 pages. 6¼ x 9¼ inches. Westminster Press, Philadelphia. \$3.50. N.J.S.

Art for Young America, by Nicholas, Trilling, Lee, and Stephan; edited by W. G. Whitford.

Four teachers in the field of art instruction on the high school level have prepared this fine manual, which stresses appreciation of art as it encourages creative effort. The writers recognize that art is no longer an activity limited to the pupil of special talents, but a vital subject for everyone in our modern world. The field of mechanics adds its contribution to nature, architecture, the study of furniture and its placement, etc. Cartoons and funny pictures are considered alongside the best in fine paintings. Profusely and intelligently illustrated—and beautifully printed and bound—it makes a splendid addition to the textbook shelf, and would be appreciated in any art-conscious home.

286 pages. 5¼ x 6½ inches. Manual Arts Press, Peoria, Ill. \$2.60. H.L.L.

Ruth—the Redeemed, by Arthur Petrie.

In this study we see Ruth turn to the God of Naomi. Her faithfulness in glean- ing in the harvest field receives a rich reward, for Boaz redeems her and gives her rest as his wife. In the redemption effected by Boaz we see foreshadowed the glory of Israel in the millennial reign.

34 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids. 35 cents. E.E.F.

Ambassador in Bonds! by Esther Yerger Hamilton.

A true love story interrupted by war and more than three years in Japanese concentration camps in the Philippines—this is the theme of the book. A missionary of the Association of Baptists for World Evangelism, she became engaged to a young Scots banker in Manila before the explosion of war brought about their temporary separation.

The author was taken into custody by the Japanese almost at the beginning of their occupation of the Philippines, being held first at Baguio and later at the Santo Tomas camp in Manila. Much of her account is taken from notes made during imprisonment and so has the interest of "on-the-spot" reporting. That these notes were preserved was the result of a handwriting so fine that the Japanese examiner could not read them and so took them for Bible study notes.

The arrangement of material in the book is open to improvement, and the transitions from one subject to another could be smoother. Yet on the whole, the book has all the interest of a chatty personal account of experiences undergone. There is no undue exaggeration of hardships, nor bitterness of animosity toward the enemy. The spiritual tone is good and missionary ministry is not forgotten.

264 pages. 5½ x 7½ inches. Pinebrook Book Club, East Stroudsburg, Pa. Illustrated, \$2.50. H.R.C.

Grounds for Gratitude, by Paul D. Mitchell.

This book, written by one who was dean of the Methodist Seminary in Havana, Cuba, has much to commend it to the Christian reader. As a discussion of some of the most important doctrines of the Christian faith which give us good reason for gratitude to God, it is interesting and stimulating to thought. The style is particularly clear and forceful, which is of great value in a doctrinal work. It also reveals an earnest devotional spirit.

Yet there are some things which for most of our readers will mar its usefulness. Such is the inclusion of men like the modernist

Fosdick in the author's listing of outstanding disciples of Jesus Christ. But more significant, if less obvious, is the failure to present Christ clearly as the Substitute who was sacrificed for our sins. The presentation of the person and work of the Holy Spirit is good, but the Spirit's work in the inspiration of Scripture is confined to inspiring persons rather than what they wrote.

As a missionary, the author devotes his final chapter to "His Impelling Mission." What God has done gives us "grounds for gratitude," but "gratitude is best revealed in willingness to render a corresponding service to another."

296 pages. 5 x 7 inches. Author, Verden, Okla. Paper, \$1.00. H.R.C.

Great Missionaries to Africa, by J. Theodore Mueller, Th. D., Ph. D.

Africa has been the field of service of a large number of outstanding missionaries, some of whom are among the greatest names in missions. Perhaps no two missionaries will agree on a list of the greatest names in African missions, but it cannot be questioned that the thirteen whose lives Dr. Mueller sketches in this book are worthy of the term great which he applies to them.

Beginning with Robert Moffat and David Livingstone, and ending with Dan Crawford, the names included cover more than a century of missions and represent various types of work in diverse parts of the field.

In a book of this sort a major problem is to condense material and still maintain an interesting style. In this the author has done very well. The present edition is the second in five years.

154 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.25. H.R.C.

Bible Questions Explained, by Louis T. Talbot, D.D.

These are the answers to many and varied questions asked by and explained to great radio audiences by the pastor of the Church of the Open Door, Los Angeles, and president of the Bible Institute of that city. The answers are clear, concise, forthright and informing. They cover a wide range of matters with which many people are concerned and troubled in these days—matters of Christian life, doctrine, prophecy. The best proof of the value of the book is in the statement that through the answers "many have been delivered from skepticism and doubt to a saving knowledge of the Lord Jesus Christ." The questions are classified according to subjects, and a topical and textual index make any passage or subject easy to find.

280 pages. 5½ x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.00. N.J.S.

Prince of the Pulpit, by J. W. Burton.

This little book, according to the subtitle, is "a pen picture of George W. Truett at work." In the opinion of those competent to judge, Dr. Truett was one of the greatest preachers of modern times. Serving as pastor of the First Baptist Church of Dallas for forty-three years, up to the time of his death in July, 1944, he grew steadily in power until his influence became world wide. Here is a rewarding study of Dr. Truett as an eloquent preacher, a diligent student, a devoted pastor, and a flaming advocate of missions and evangelism. Contact with such a dynamic spiritual leader through the medium of the printed page will prove an exhilarating and enriching experience.

87 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. C.N.B.

Moody Monthly

Jesus Christ Our Hope, by Walter A. Maier, Ph.D., D.D.

This volume contains "radio messages of the first part of the twelfth Lutheran Hour," seventeen in all. So favorably known is the author and so well received are his great radio addresses that there remains little for a reviewer to do. The reading of these sermon addresses impresses one that Dr. Maier is a true Christian, a prophet to his generation and a loyal patriot. He has at heart the interest of his native land, and this is second only to the worth of precious souls. In the author we see the rare combination of preacher and professor. He is not a "doctor-dry-as-dust."

In analyzing his sermon "Christ, Make Us New Creatures," as reflecting the characteristics of the preacher, I note that his information is accurate; that he is oratorical and prophetic; that he has the gift of accurate analysis; that he is informative; that he is sin-hating and can be scathing in dealing with evil; and that he is manifestly earnest, truly evangelical and warmly evangelistic. His popularity is evident from the fact that he received eight thousand letters "fan mail" on one Monday. Here is a book packed with illustrations valuable to any preacher.

289 pages. 5½ x 7¾ inches. Concordia Publishing House, St. Louis. \$1.75. J.H.C.

The New Modernism, by Cornelius Van Til.

Unquestionably the mightiest and most influential current of thought in the theological world of today is what is variously known as Barthianism, the Theology of Crisis, Dialecticism, and even Existentialism. But by whatever name it is labeled, it is a theology that cannot be ignored by those who would keep abreast of modern thought. Furthermore, it demands discriminating analysis if we would do it justice. Writers in Barthianism have been all too prone to take indefensibly extreme positions with regard to it, whether by way of advocacy or opposition. While proponents have showered it with sweeping commendation, opponents have smothered it with crushing condemnation.

In this "appraisal of the theology of Barth and Brunner" by Dr. Van Til we have an unsparing and merciless polemic against their whole doctrinal system. While far from holding a brief for Barthianism—its errors are too glaringly evident to all who are well grounded in the Word—the present reviewer feels that Dr. Van Til's strictures are in many respects extreme and unwarranted. That Barth and Brunner are far from being fundamentalists we will readily grant. But that they are wolves in sheep's clothing, infidels and pantheists at heart, is to our way of thinking a charge that their writings and public utterances do not substantiate. As a corrective to Dr. Van Til's violent critique we would suggest a reading of *Credo*, a series of expositions of the Apostles' Creed by Karl Barth; the book glows with impassioned devotion to Jesus Christ as the eternally begotten Son of God, man's one and only Saviour.

The New Modernism is not a book to be taken up for light reading on a hot summer's day. The style is so involved and difficult that reading it is like plunging into a pathless jungle; one has to chop his way through with an axe. In fact—changing the figure—for immature minds in danger of being upset by the admittedly serious errors and defects in Barthianism, this book will serve as a protective network of barbed wire entanglements.

384 pages. 5½ x 8¾ inches. Presbyterian and Reformed Publishing Company, Philadelphia. \$3.75. C.N.B.

The Spirit at Work, by Oswald J. Smith, Litt.D.

The drawing power of this volume may be judged by a quotation from the Foreword written by Gipsy Smith: "I did not put it down until I had read every word of it. My soul was refreshed."

In his Introduction the author relates his own experience of being filled with the Holy Spirit through reading a paper from

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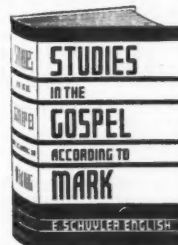
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the pen of Stephen Merritt. Out of this personal experience came the articles that comprise the chapters of this book.

This well-written volume shows just how the Holy Spirit does work. "The Great Moravian Revival" of 1727 is used as a suitable climax, since out of that came not only the Moravian Church, but Methodism and the Salvation Army.

108 pages. 5 x 7 1/2 inches. The People's Press, Toronto. \$1.00. J.H.C.

Infinite Understanding, by Adeline Wallis.

A continuation of the story of *The Mission of Hope* begun in *These Three*, showing how God has answered prayer and brought sunshine into the lives of unmarried mothers and their little children. There is tribute here to the lovingkindness of Christ; there is insight into life as it really is on the darksome side; there are Christian workers agreeing in prayer and receiving practical guidance from the Bible; and there is a passion for souls shown in long conversations and faithful letters.

79 pages. 4 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 40 cents. P.J.R.

Modern Parables for Young Folks, by John Henry Sergeant.

Sixty-six parables, with suggested prayer and Scripture, draw morals from comparisons and narrative of events in life and nature. The talks are simple and stimulating, designed for illustrative material for junior and intermediate ages. The subject matter includes such topics as co-operation, friendliness, trustworthiness, repentance, spiritual power, growth and guidance. The author, a pastor, has used these parables as three-minute talks to his junior-intermediate group each Sunday morning preceding the sermon.

132 pages. 5 1/2 x 8 1/4 inches. W. A. Wilde Company, Boston. \$1.50. P.J.R.

American Army Chaplaincy, prepared in the Office of the Chief of Chaplains, U. S. Army.

In commemoration of the 170th anniversary of the Chaplain Corps, the Army and Navy chaplains present an original brief history of the Army chaplaincy. As a result of historical research, important and previously unknown facts about the chaplaincy are made available to the public. Those who need and desire this information will find this a reliable source book.

45 pages. 4 1/2 x 7 inches. Chaplains Association, Washington, D.C. P.B.F.

Scattering the Seed, by R. I. Humberd.

This booklet presents and urges the preparation and distribution of Christian literature, especially of tracts. The author presents his plea well, with illustrations of the effectiveness of this work. Many will not agree with him, however, in justifying the sale of such literature on Sunday.

47 pages. 5 x 7 inches. Christian Book Depot, Flora, Ind. 15 cents. N.J.S.

The Aleph-Bet Story Book, by Deborah Pessin.

The letters of the Hebrew alphabet are personified and made to live and speak so as to impress them in a pleasurable way on the child mind by fable and tradition connected with the Bible and Israel's history. With very large type, attractive format and profusely illustrated, it should form an attractive volume for the Jewish child.

176 pages. 8 1/4 x 10 1/2 inches. The Jewish Publication Society of America, Philadelphia. \$1.50. N.J.S.

Preaching from Samuel, by Andrew W. Blackwood.

As one enthusiastic about the preaching material in the books of Samuel, this reviewer found special pleasure in this book. The author sets out to show to the preacher the great value of intensive work in a

particular portion of the Bible, and presents I and II Samuel as providing material of special pertinency to a reconstruction period after a time of war.

The first half of the book gives expository studies of seventeen successive chapters in I Samuel, and the latter half stresses preaching values rather than exposition.

The work is well done, and offers a wealth of suggestion to the preacher. One cannot agree with all of the author's interpretations; for example, that Saul's blunders should not be thought of as sins, but rather the result of "intermittent mental disorders." There may have been the latter, but there was also sin.

256 pages. 5 x 7 1/4 inches. Abingdon-Cokesbury Press, Nashville. \$2.00. H.L.L.

The Life of Joseph Visualized, Dorothy Fay Foster, editor; William E. Fay, artist.

The story of Joseph as found in Genesis 30-50 is visualized in this picture book. The story is presented accurately and attractively. The narrative is in modern-day speech.

47 pages. 7 1/4 x 10 1/4 inches. The Standard Publishing Company, Cincinnati. 35 cents each; \$3.50 a dozen. P.J.R.

Story Sermons for Boys and Girls, by J. C. Brumfield.

The director of Radio Kids Bible Club has recorded here the messages first delivered over the network of the "Back to the Bible Broadcast." They are designed to lead boys and girls to accept the Lord Jesus Christ as their Saviour and to stir up pastors, teachers, mothers and fathers to give themselves to the task of winning boys and girls to Christ.

99 pages. 5 1/2 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. Paper, 60 cents. P.J.R.

Judy and Sam, by Henrietta Van Laar.

Judy is surprised to find that a summer on her uncle's farm can be full of fun and excitement. She learns too that God answers prayer and that there is joy in sharing possessions with the less fortunate. A wholesome story for junior girls.

85 pages. 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. P.J.R.

Hero Stuff, by F. L. Bush.

A gang of thieves on a desolate island in a Florida lake is captured by a group of boys on a fishing outing. The story is thrill-provoking. The Christian emphasis is negligible.

63 pages. 5 1/4 x 7 inches. The Wartburg Press, Columbus, Ohio. 30 cents. P.J.R.

Southern Highland Summer, by Olive V. Marsh.

Necessity placed Virginia in a remote valley among the Kentucky hills. Her story stimulates interest in a little-known section of our country. Its Christian message is limited to an emphasis on service to society and answered prayer. Written for high school girls.

95 pages. 5 1/4 x 7 inches. The Wartburg Press, Columbus, Ohio. 35 cents. P.J.R.

Sermon Nuggets in Stories, by William L. Stidger.

Experience as a teacher of preaching, as a pastor and radio preacher has added to the author's natural skill in selecting stories which are definitely helpful to the minister and public speaker. They are largely actual incidents with strong human interest appeal and centered on successful Christian living, character building, etc. They do not offer much for the evangelistic sermon, but are of real value for other types of messages. This is the third in a series of such books, the previous two having had wide circulation.

150 pages. 5 x 7 1/4 inches. Abingdon-Cokesbury Press, Nashville. \$1.50. H.L.L.

Leadership for Christ, by Harold L. Lundquist, D.D.

This well-written volume by the associate editor of the *Moody Monthly*, member of the faculty of Moody Bible Institute, and regular speaker over WMBS and WDLN, presents Christian leadership in a unique way. Recognizing that Peter and John were leaders under Christ and for Him, the author selects the characteristics and conduct of these disciples of our Lord which mark them as leaders. And since his knowledge of these two apostles has been obtained through the Scriptures, Dr. Lundquist expounds the particular sections of the Bible that contain the record of their leadership. At once we sense the superiority of this method of writing on leadership for Christ to that of imposing modern educational theories on his readers. Hence this book is Bible-based. Each of its eleven chapters contains a characteristic of Christian leadership, such as knowledge of the power of God, a deep sense of divine calling, and growth in knowledge and grace. The principles are well illustrated. The work is interesting.

113 pages. 5 1/2 x 7 1/2 inches. Moody Press, Chicago. \$1.25. J.H.C.

The Church the Body of Christ, by Thomas A. Lambie, M.D.

The author is a medical missionary of large experience. In this volume he carries out the analogy of the human body and the Church, the Body of Christ. He likens the bones to Christian doctrines; the action of the muscles to our responsiveness to the Head of the Church. So the circulation of blood and the functioning of the nervous system instruct us as members of the Body of Christ. Even the two primary functions of nutrition and reproduction teach their lessons. The volume is at once instructive and devotional.

117 pages. 5 1/2 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.50. J.H.C.

God's Plan of the Ages, by Louis T. Talbot.

This is the third edition of the book (first published in 1936) which outlines the plan of God as revealed in Scripture from Genesis to Revelation. Dr. Talbot, so well known for his faithful and spiritual teaching of the Word, follows the accepted dispensational viewpoint with some changes. He is a premillenarian and believes in the pretribulation rapture. The prophecies of Daniel and Revelation are covered in satisfying detail, albeit briefly.

The book abounds in sound prophetic teaching of the conservative school with much helpful inspirational and devotional application. There is a clear, simple but complete chart of the prophetic plan of the ages.

199 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.00. H.L.L.

The Christian Use of the Bible, by Frank E. Gaebelin.

In these chapters (the Griffith Thomas Memorial Lectures for 1944) the gifted and scholarly author gives a thorough and comprehensive discussion of II Timothy 3:16, 17, as the true pattern for the Christian's use of the Bible. After carefully establishing his right to thus use this text he effectively shows how the Christian should use the Bible for "teaching, conviction, restoration, and education in righteousness." This is a most satisfying book, spiritually warm, stimulating to one's faith. An index and an extensive bibliography add to its value.

119 pages. 5 x 7 1/2 inches. Moody Press, Chicago. \$1.25. H.L.L.

Short Poems, by Oswald J. Smith. Litt.D.

All through the years this faithful and gifted preacher of the Word has been moved to poetic utterance. The poems vary in quality, some having a local or dated significance. But all breathe the author's love for Christ, his devotion to the

preaching of the Word, and his constant missionary zeal. Many of them have been set to music and are widely used; for example, the greatly blessed gospel song "Then Jesus Came."

144 pages. 5 x 7 1/2 inches. The People's Press, Toronto. Paper, \$1.00. H.L.L.

Fun for Me!

A book of things to do, pictures to color, poems, and stories to read for a child of six to eight years of age. A work index, telling what to do with each page, gives good advice on how to use the book. The material is almost entirely nonbiblical, relating to the various seasons and activities of childhood.

32 pages. 8 1/2 x 11 inches. The Westminster Press, Philadelphia. 25 cents. H.L.L.

Truth vs. Dogma, by J. C. Macaulay.

A kindly, factual consideration of the doctrinal and practical expressions of Roman Catholicism. The author deals with infallibility, transubstantiation, the worship of Mary, etc., showing where Rome errs, but he also gives due credit to the church for its work among children, its stand on marriage and divorce, etc.

125 pages. 5 x 7 1/2 inches. Moody Press, Chicago. \$1.25. H.L.L.

On Good Ground, by G. Louise Lypin.

Good missionary stories always thrill the Christian heart, and the author brings us just that kind of material from her work among the Bukidnons of the Philippine Islands. The gospel really works in time of war as well as in years of peace. Several chapters give interesting character sketches of native converts, and one brief chapter tells of the author's deliverance by U.S. submarine from Japanese-held territory.

149 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. H.L.L.

The Practice of Religion, by Frederick C. Grant.

It is not the violent and vitriolic attacks upon Christianity which the Church needs to fear so much as the error clothed in half-truths that ingratiatingly makes its way into the minds and hearts of the unwary who are not well grounded in the Word. This volume by Dr. Grant has a literary style that will commend it to a wide circle of readers. The desire of the author to exalt spiritual verities as over against the temporal and secondary interests that dominate so much of men's thought is very evident. The attitude of the writer is one of reverence. Religion is defined as "life controlled by the consciousness of God." The weakness of the book is not so much in what is said as in what is left unsaid. The importance of doctrine is minimized. Not creeds but

deeds are what men want. Throughout the volume there is apparent a decided reluctance to subscribe to the dictum in John 14:6 that Jesus Christ is the one and only way to God. The blood atonement is overlooked. Because of its doctrinal unsoundness this book cannot be recommended.

271 pages. 5 1/4 x 8 inches. The Macmillan Company, New York. \$2.50. C.N.B.

The Faith of a Protestant, by W. Burnet Easton, Jr.

While not devoid of commendable features, this is not a book for unqualified endorsement by a reviewer who cherishes the great fundamentals of the faith. The author, who is religious director and assistant professor of Religion in one of our prominent eastern colleges, has sought to be of help to young people, particularly students in higher institutions of learning, who are troubled by intellectual doubts. An avowed theist, the author has made a contribution that may serve to deaden the full impact of anti-Christian philosophies upon immature minds. Having said this much, however, we must warn readers that Dr. Easton is far from orthodox in his theological position. Taking destructive biblical criticism and evolution for granted, he scoffs at the doctrine of original sin. His view of the person of Christ is woefully inadequate and unsatisfactory.

76 pages. 5 x 7 1/2 inches. The Macmillan Company, New York. \$1.50. C.N.B.

The New Brother, by Marian School-land.

The author has given to the below-teen-age boys and girls a delightful story of an orphan boy who was finally adopted into the Richards family, who had two children of their own. Below the surface of this story (written with words of two syllables for the most part) there is to be found a formula which, when put into practice, will—as it did in Donnie's case—correct child delinquency such as falsifying, petty theft, and misrepresentation. Before reaching his teens Donnie became a Christian.

The reviewer enjoyed the reading of this true-to-life book, because a Christian husband and wife arrested him while in his late teens by almost the same methods which won Donnie.

82 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 75 cents. G.S.S.

Patty Lou—the Flying Nurse, by Basil Miller.

Patty Lou, nurse, and Rene, pilot of the Wing and a Prayer, a Red Cross flying ambulance, volunteer to try to land on Japanese-held Mindanao in an attempt to rescue a group of wounded paratroopers. Although their plane is damaged by bombs, they are able to rescue the fliers. Their success is thus characterized by General MacArthur in his message of congratulation: "You have done the impossible by the grace of God."

62 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 60 cents. E.E.F.

Introducing the New Testament, by Archibald M. Hunter, Ph.D.

The aim of the author of this book is to present the New Testament to the ordinary reader as it appears in the light of modern scholarship. His purpose is to make clear the literary structure of the New Testament in order to enable the reader to grasp the message. He recognizes the structural plan of the New Testament, but insists that the primary objective is its message.

To this purpose we give recognition and commendation, but that the critical method subserves that purpose is gravely to be questioned. The author declares that modern scholarship counts a dozen or more different authors for the whole New Testament. He declares that few modern scholars think that the pastoral epistles in their present form are Paul's work. He is unwilling to ascribe the authorship of the

book of Revelation to the apostle John. He recognizes "John the Seer," but fails to make clear who he is.

Likewise, the presentation of the critical problem as to the origin of the Gospels seems to deny the commonly accepted authorship of these books. He makes the Gospel of Mark the original Gospel and seems to present an unknown document designated by "Q." The tendency would be to deny the commonly accepted authorship of these books and fail to bring something better.

When will these critics have done with denial of what we have, while utterly failing to give something better?

123 pages. 5 x 7 1/2 inches. Westminster Press, Philadelphia. \$1.00. P.B.F.

Palestine: the Land of My Adoption, by J. W. Clapham.

It is an inspiration and a pleasure to follow through the Holy Land one to whom the Scriptures are altogether and in the fullest sense the Word of God as he revives the atmosphere of the past and leads us where "the Master trod." Its scenes live before us under the author's reverent and devout treatment.

He begins with a charming description of old Jerusalem with its motley sights and medley of sounds to this very day as he treads its streets with reverent steps. So from place to place he makes this land, both ancient and modern, live and glow before us, even to Damascus and beyond Jordan. Naturally, Zionism and the Mandate come under discussion. One wonders by what stretch of the imagination, however, it can be claimed that British justice has been impartially administered to all (italics ours). The book is beautifully and profusely illustrated and a pleasure to read.

196 pages. 6 x 8 3/4 inches. Pickering and Inglis, London. \$3.50. N.J.S.

Junior Worship, by Ada Rose Demerest.

All who have the responsibility of planning junior worship programs in the church school will find many helpful suggestions in this book. The programs are listed under the following headings: "Special Days," "Exalting Christ," "God in Nature," "Prayer," "God's Book," "Reverence for God's House," "The King's Highways," "True Greatness," and "Miscellaneous." The programs seem to lack focus and true understanding of the person and work of Christ on the cross, and of the way of salvation.

240 pages. 6 x 8 1/4 inches. Standard Publishing Company, Cincinnati. \$1.50. W.F.

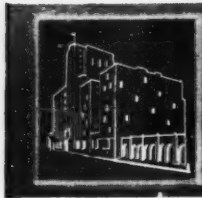
Men and Hunger, by Harold Steere Guetzkow and Paul Hoover Bowman.

This book contains three parts: Part I, the introduction and evaluation, with information from the sponsors of the movement, from the laboratory and from the authors. Part II, experimental starvation, showing how it feels to be starved, the behavior changes induced by starvation, followed by behavior changes induced by rehabilitation feeding. Part III sets forth the relief work, showing how starved people may be helped psychologically, problems related to feeding, problems related to living arrangements, and problems related to community government. This is supplemented by a picture section designed to show the many features involved in the problem of relief for rehabilitation work.

The chief value of the book, as the purpose of the experiment shows, is to those in charge of famine and relief work. It is to be noted that this book is the record of some thirty-two men of the conscientious objectors who voluntarily allowed themselves to be starved for a time in the hope that their privation might aid millions who starve involuntarily.

72 pages. 5 1/4 x 7 1/2 inches. Brethren Publishing House, Elgin, Ill. \$1.00. P.B.F.





Institute and Alumni

★ Warren Filkin

FROM FIELDS AFAR

Joseph McCaba '24, left for Africa on June 22 to open several new stations for the Africa Christian Missions, Paterson, N.J. He expects to be gone for several months.

William L. Jester '19, and Mrs. Jester, have resigned from the Africa Inland Mission, after two terms of service in Tanganyika and Kenya. They have felt led to accept an invitation from the Southern Baptist board to take over a work in Nigeria for which their training has fitted them.

Harmon S. Nixon '20, and Mrs. Nixon (Clara E. Ohnmeis '21), have found it inadvisable to return to Kenya, Africa, where they have completed twenty-five years of service, because of Mrs. Nixon's health. The Home Council of the Africa Inland Mission has arranged for Mr. Nixon to be associated with **Ralph T. Davis '20**, the general secretary, at headquarters.

Lucilda A. Newton '23, has returned to her work in Africa after an eventful journey in which God's daily care was very evident. Her new address will be Africa Inland Mission, Uzinza, Mwanza P.O., Tanganyika Territory, East Africa.

Carol Ruhf '43, has been working among the Somalis in Arabia. Since they are a nomadic people there is the possibility of reaching more of them with the message of Christ. While the Somalis are 100 per cent Moslems and very fanatical, they are not very orthodox in practice. Translation work is well under way and several Scripture portions have been completed, as well as some tracts. Visitation work among the women, children's hours, and night classes for young men are being carried on. Miss Ruhf's present address is Sudan Interior Mission, House 67, Sect. A Crater, Aden, South Arabia.

Theodora Wolthorn '37, is laboring in a little jungle town of about two thousand Aborigines in Chinchpada, West Khandesh, India.

Horace McGill '37, reached his mission station in Northwest India two weeks before Pearl Harbor. He is serving the United Presbyterian Mission at Campbellpur, Punjab, although he acted as a chaplain for British troops during the summer of 1944, and the circuit took him to many military posts along the Afghan-istan border.

Dorothy Lyon '37, has returned to the leper work at Katsina, Nigeria, West Africa. While there are only a few believers among the 340 lepers at the home, they are real witnesses to God's saving grace. Miss Lyon directs the medical treatments to the lepers.

STUDENTS OF OTHER DAYS

Edward N. Rogers '40, has had a re-

markable ministry at the Carondelet Baptist Church, St. Louis, Mo. He anticipates that the church will be free from debt by Nov. 3 for the first time in eighteen years. Before going to the St. Louis church, Mr. Rogers served the First Baptist Church, Albion, Ill.

Duane A. Lindsay '39, pastor of the Baptist Church of Hope, Mich., was ordained to the gospel ministry on July 5. He has been pastor of the church since leaving Detroit in September, 1945.

Cornelius De Block '33, has taken up work as pastor of the Glenville Baptist Church, Glenville, W.Va. For the year following his graduation from the Southern Baptist Theological Seminary in Louisville, Ky., he did mission work in Sandy Hook, Ky., under the auspices of the Baptist state mission board of Kentucky.

R. Campbell Murdoch '42, and Mrs. Murdoch (Lois K. Johnson '42), are serving in the hills of Kentucky until the door to New Guinea is opened for them. Their present address is Yeaddiss, Ky.

J. Ellsworth Dade '37, and Mrs. Dade (Edna Mae Phillips '37), are now on furlough after more than six years in Maracaibo, Venezuela, under the Scandinavian Alliance Mission.

William Ward Ayer '19, pastor of Calvary Baptist Church, New York, and Mrs. Ayer are traveling in Central and South America. They are visiting the mission centers of various denominations and studying mission and social conditions in those countries. The missionary budget of his church is \$46,000. The Ayers will also visit Jamaica before returning home on September 1.

John Charles Yelton '23, has accepted the pastorate of the First Baptist Church of Key West, Fla.

William H. Rice '41, evangelist on the Extension staff of the Institute, and **R. Darrell Freleigh '31**, conducted a Youth for Christ evangelistic campaign in July at Edmonton, Alta., Can., where **Chase A. Sawtell '33**, is director of the Youth for Christ movement.

William A. McKee '38, is now pastor of the Ridge Road Union Church at Lockport, N.Y. He had been pastor of the Methodist Church at Arkansaw, Wis.

Russell J. Chubb '39, has begun his fourth year as pastor of the First Baptist Church, Tyronza, Ark. The church has enjoyed a sizable increase in membership each year with a considerable increase in gifts to missions.

William Hendricks '43, and Mrs. Hendricks (Naomi Collins '43), are now associated with the Baptist Church of Fulton, Miss., where they are working in conjunction with "The Bible School of the Air," a half-hour radio broadcast over nine stations. The broadcast originates in the studios of WELO, Tupelo, Miss.

About forty former students attended

the spring rally of the Nebraska Auxiliary of the Alumni Association held in the Berean Fundamental Church of North Platte, Neb., on May 16 and 17. The following officers were elected for the ensuing year: **C. F. Stark '19**, president; **Merle Lefever '27**, vice-president; and **M. H. Knobloch '27**, secretary-treasurer. Those taking part in the program of the two-day meeting included **Sam Becker '40**, and **Mrs. Becker '40**, of the American Sunday School Union, with headquarters in Gothenburg, Neb.; **William Anderson**, Evangelical Free Church, Oakland, Neb.; **C. F. Stark '19**, City-Wide Tabernacle, Lincoln, Neb.; **Herman Meyer '28**, former missionary to Congo; **M. H. Knobloch '27**, Temple Baptist Church, Lincoln, Neb.; **H. R. Young '38**, field representative of Moody Bible Institute; **Mrs. Young '46**, **George Chenot '29**, City Mission, Lincoln, Neb.

Don M. Trevathan '41, was ordained to the gospel ministry on July 17 in the Providence Baptist Church of Providence, Ky., where **Stanley R. Hahn '41**, is pastor. Mr. Hahn, who is also pastor of the Green River Baptist Church of Cromwell, Ky., and is attending the Southern Baptist Theological Seminary, Louisville, preached the ordination sermon. Mr. Trevathan is pastor of the Amboy Baptist Church and Frontier Gospel Chapel, Frontier, Mich.

Merold E. Westphal '29, reports that many new friends were won among the parents of children who attended their vacation Bible school this summer at the Kendall Community Presbyterian Church, just eight miles from the heart of Portland, Ore. **Mrs. Westphal (Elizabeth Bleecker '29)**, continues to be of real assistance in the work. Before going to Portland they were associated with the Immanuel Presbyterian Church of Evansville, Ind.

Opal Kress '37, has been employed the past four years as church secretary and Christian educational director in the Park Hill Baptist Church, Pueblo, Colo., which has about 450 members. She has full charge of all the children's work, and has also organized a business women's Bible class, several of whom are not members of any church. Some weeks she teaches six Bible lessons.

James R. Hayden '37, is working with "The Navigators," in Los Angeles, Calif. This is an organization for Christian servicemen. "Many of these men return to their home churches with a new love for Christ and a new power as witnesses for Him."

George Santa '37, has returned to civilian life after thirty months in the Army. Nine months of this time were spent as chaplain's assistant, and Mr. Santa dealt personally with scores of unsaved men, and distributed thousands of Gospels of John and other Christian lit-

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erature to the men just before they went overseas. He has also organized a Junior group in one church, and preached twice a week in another church near his station. He has now been called to full-time service in the latter church.

J. Lynn Pace '37, has been pastor of the First Baptist Church, Monroe, Iowa, for the past two years. The missionary budget of the church has increased to \$4,000 a year.

Opal Beggs '37, continues in home mission work. This is her seventh year teaching the Bible in the public schools of Oklahoma. She is also busily engaged in her home church.

Perry Epley '37, has been an army chaplain since November, 1944. His travels have taken him across Scotland, Eng-

land, France, Belgium and into Germany. He is now stationed at Schick General Hospital, Clinton, Iowa.

BIRTHS

To **Olaf N. Carlson '41** and **Mrs. Carlson (Marion Harvie '41)**, a daughter, Lois Marion, July 31, at Hackensack, N.J.

To **John A. Anderson '42**, and **Mrs. Anderson (Grace Chittick '39)**, a son, John Carl, July 19, at Landour, India.

To **J. Ellsworth Dade '37**, and **Mrs. Dade (Edna Mae Phillips '37)**, a daughter, Juanita Esther, July 12, at Des Moines, Iowa.

To **Albert J. Luibrand '41** and **Mrs. Luibrand (Alice E. Postiff '42)**, a son, Caleb Paul, June 3, at Plymouth, Mich.

To **Ralph Manchee '41**, and **Mrs. Manchee (Twila Engelhardt '42)**, a daughter, Penelope Lynn, July 11, at Abilene, Kan.

To **N. A. Wiens** and **Mrs. Wiens (Grace B. Halvorsen '39)**, a son, Sheldon Mark, July 26, at Freeport, Ill.

To **John Scholten** and **Mrs. Scholten (Katherine Van Dyke '33)**, a daughter, Laverne Katherine, July 12, at Willard, Ohio.

To **David Olson '43**, and **Mrs. Olson (Dorothy I. Pomeroy '43)**, a son, Mark William, July 3, at Chicago, Ill.

To **Clyde A. Jones** and **Mrs. Jones (Elva B. Haas '38)**, a son, David Allan, Apr. 2, at Charlotte, N.C.

To **M. Elliott Brewer '42**, and **Mrs. Brewer (L. Roselle "Winkie" Morrow '43)**, a daughter, Maribeth, July 10, at Dallas, Tex.

To **R. Campbell Murdoch '42**, and **Mrs. Murdoch (Lois K. Johnson '42)**, a daughter, Joanne Kathleen, June 26, at Hyden, Ky.

To **Richard D. Lewis '39**, and **Mrs. Lewis (Maxine Willis '44)**, a son, John Douglas, Apr. 18, at Mentor, Minn.

To **Bertram L. Chappell '36**, and **Mrs. Chappell (Thelma R. Reimann '35)**, a daughter, Sharon Dale, Feb. 7, at East St. Louis, Ill.

To **F. William Rogers '32**, and **Mrs. Rogers (Margaret Wegener '33)**, a daughter, Lily Clara, Aug. 14, Chicago, Ill.

To **Robert D. St. John '40**, and **Mrs. St. John**, a son, Robert Douglas II, on Aug. 2, at Chicago, Ill.

MARRIAGES

Paul Arthur Jones and **(Bonnie) Jean Pelham '43**, July 12, at Chicago, Ill.

Harold M. Thompson '40, and **Dorothy B. Landon**, July 6, at Little Brown Church in the Vale, at Nashua, Iowa.

J. Calvin Thompson, Jr., and **Arla K. Brown '42**, June 10, at Los Angeles, Calif.

Delbert Bruce Connor and **Norma Jayne Mackley '46**, June 9, at Canton, Ohio.

Leander T. Saunders, Jr., and **Carolyn E. Booth '42**, July 11, at Wakefield, Va.

DEATHS

Ralph W. Carr '12, died on June 9. He was a successful evangelist, and faithful to the work of the Africa Christian Missions.

John R. Lagar '17, dropped dead from a heart ailment May 24. He spent many years working among the Indians of Argentina.

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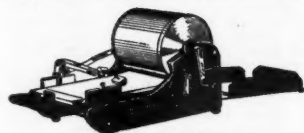
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A FATHER proud of the accomplishments of his four-year-old son listened as the tiny tot repeated the Scripture verses he had learned during KYB Club. Then the unexpected happened.

"I wouldn't listen to anyone else," the father writes, "but when my little boy George began telling me stories of Jesus I thought it was cute.

"Then suddenly the words took deeper meaning and I realized that Jesus Christ went to Calvary for me. I praise God that there is no age limit on praying and witnessing. George is seven now and still working for Jesus."

An Indiana Shut-in Hour listener, unable to use her hands, yet eager to point her neighbors to the Lord, sends thanks for the 180 pieces of mail she received from radio friends and gladly explains:

"I didn't hear my name mentioned over the air and when the postman handed me thirty-eight letters the first day you can imagine how surprised and happy I was.

"A neighbor woman came in to read the messages to me, and through reading them she was saved. You'll never know how much good your programs do. I listen to your station all day long, and I couldn't tell you which program is the best of all."

A Christian daughter longing to introduce the Lord Jesus to her father found

the opportunity she wanted through a WMBI broadcast. She writes:

"Today while I was busy outside I left our radio tuned to WMBI. My father, eighty-one years of age, who lives with us here in Michigan, heard your program and asked me questions about the message.

"I gave him scripture about his sinful state and how Christ died for our sins, and he accepted Christ as his Saviour. I'm so happy about it, I felt I wanted you to share my happiness with me."

By unanimous decision at the annual meeting of a Waukegan, Ill. church, this letter of appreciation was addressed to the tower studios:

"The people in this area are fortunate to have such a blessed opportunity of listening to the gospel as it is presented over WMBI.

"This church went on record as endorsing your precious ministry (without any reservation) and uniting as a prayer band in continued fellowship for the work of WMBI-WDLM and the Institute at large.

"We are a praying people, and we want you to know we are fellow helpers in the ministry of prayer."

For months her Hammond, Ind., neighbor was simply "not interested" in her testimony about Jesus Christ. Then one day the two women did their washing together. The Christian housewife says:

"It just seemed like the Lord told me

to bring my radio downstairs. Dr. Rood was the WMBI speaker and the message the Lord gave him spoke to this woman's heart.

"We knelt down right there on the basement floor. She admitted she was a sinner, asked Jesus to come into her heart, and was gloriously saved.

"That night we had a prayer meeting in my home and asked God to help us witness more often to our neighbors and tell them about your radio programs. I can never tell you how much it means to me to be able to turn my radio on any hour of the day and hear God's message going forth."

Rejoicing over the return of her serviceman son, a mother writes:

"I am enclosing what I call a thank offering for the prayers of WMBI for our boys overseas. My son was in the Signal Corps and served more than eight months in the war zone. He wrote home, 'Only God saw me through.'

"What your prayers meant to me I haven't words to tell. I would like this small gift applied to the new radio station building."

Another friend contributes:

"I have heard your station in a Jewish jewelry store, an Irish policeman's home, a communist's home, in pool halls, etc. May God increase the fruitfulness of the seed sown over the stations 'dedicated to the service of our Lord and Saviour Jesus Christ.'"

WMBI—Sundays, 8:00 A.M. to 5:15 P.M.
Weekdays, 6:30 A.M. to 5:15 P.M.

Afternoon Classics.....	M., Th., F., Sat.,	4:05 P.M.
Angelus Trio.....	Sun.,	5:00 P.M.
Back to the Bible.....	Sun.,	7:30 P.M.
Bandstand.....	Sat.,	5:00 P.M.
Bible Reading.....	Sun.,	7:00 P.M.
Birthday Program.....	W.,	3:30 P.M.
Bread of Life.....	weekdays,	8:30 A.M.
Chapel Service.....	M.,	8:00 A.M.
Child Evangelism Fellowship.....	Tue.,	9:15 A.M.
Choir Loft.....	Sun.,	3:15 P.M.
Christian Business Men.....	M. to F.,	1:00 P.M.
Church Service.....	Sun.,	11:00 A.M.
Continued Story Reading.....	M. to F.,	11:30 A.M.
Dean's Quarter Hour.....	W.,	4:30 P.M.
Editor Speaks, The.....	Sun.,	4:00 P.M.
Evening Meditation.....	Sun.,	5:15 P.M.
Evangelism.....	weekdays,	6:15 P.M.
From a City Tower.....	M., W., F.,	2:15 P.M.
Gloria Trio.....	Sun.,	9:45 A.M.
God's News Behind the News.....	M.,	10:05 A.M.
Golden Nuggets.....	Tue.,	2:45 P.M.
Good News in Song.....	weekdays,	9:00 A.M.
Good Reading.....	M., W., F.,	9:15 A.M.
Gospel in Music.....	Tue., Th., Sat.,	6:30 P.M.
Grace Notes.....	Sun.,	8:30 A.M.
Great Christian Experiences.....	M., W., F.,	10:15 A.M.
Haven of Rest.....	Tue.,	4:30 P.M.
Hebrew Christian Broadcast.....	M., W., F.,	6:30 P.M.
Home Hour.....	Th., Sat.,	2:45 P.M.
Hymn Sing.....	W., F.,	11:00 A.M.
Hymns You Love to Sing Th.....	M. to Th.,	12:15 P.M.
Keyboard Harmonies.....	Sat.,	7:00 P.M.
King's Highway.....	Sat.,	10:45 A.M.
Komfort Korner.....	F.,	7:00 P.M.
King's Highway.....	Tue.,	3:15 P.M.
Komfort Korner.....	M., W., F.,	5:15 P.M.

WMBI AND WDLM PROGRAM SCHEDULE

K.Y.B. Club.....	Sun.,	2:00 P.M.
Let's Praise Him.....	Sun.,	8:00 A.M.
Library Chats.....	Sat.,	1:00 P.M.
Listening Post.....	M. to F.,	5:00 P.M.
Lutheran Hour.....	Sun.,	4:30 P.M.
Mail Bag.....	Th.,	9:15 A.M.
Masterworks of Music.....	Sat.,	2:05 P.M.
Meet the Students.....	F.,	4:30 P.M.
Melody Lane.....	M. to F.,	2:30 P.M.
Men's Voices in Song.....	Sun., 9:00 A.M.,	6:30 P.M.
Message.....	M.,	7:00 P.M.
Message to Israel.....	Sun.,	8:45 A.M.
Missionary Echoes.....	weekdays,	1:30 P.M.
Moments of Melody.....	Sun., Th., Sat.,	7:15 P.M.
Moody Institute of Science.....	Sat.,	10:30 A.M.
Moody Press.....	W.,	7:00 P.M.
Morning Classics.....	Th.,	3:15 P.M.
Morning Classics.....	weekdays,	9:30 A.M.
Morning Clock.....	weekdays,	6:30 A.M.
Morning Meditation.....	Sun.,	9:30 A.M.
Morning Worship.....	weekdays,	7:30 A.M.
Music Story.....	Tue.,	4:05 P.M.
Music Without Words.....	daily,	8:00 P.M.
News.....	weekdays, 6:00*, 7:00*, 8:00*,	10:00 A.M.
Odor 'n' Enz.....	2:00, 4:00, 6:00,	7:30 P.M.
No. 9 Elm Street.....	M., W., F., 2:45 P.M.,	7:15 P.M.
Old-Fashioned Revival Hour.....	W., F.,	9:15 A.M.
Old Favorites.....	W.,	4:45 P.M.
Old Testament Stories.....	Sat.,	9:15 A.M.
Open Bible.....	W., F.,	10:05 A.M.
Organ.....	weekdays,	6:15 A.M.
Organ.....	Tue. to Sat.,	8:15 A.M.
Organ.....	Sat., 12:15 P.M.,	4:30 P.M.
Organ Recital.....	Sun.,	10:30 A.M.
Organ Vespers.....	daily,	5:30 P.M.

WDLM—Daily, 8:00 A.M. to 9:00 P.M.

Pacific Garden Mission.....	M.,	4:30 P.M.
Prayer Circle.....	M. to F.,	8:05 A.M.
Question Box.....	Tue., F.,	10:30 A.M.
Quiet Hour.....	Tue., Sat.,	11:00 A.M.
Radio School of the Bible.....	Sun.,	6:00 P.M.
Rainbow Trio.....	Th.,	7:00 P.M.
Religious News.....	M. to F.,	2:05 P.M.
Round Table.....	Sun.,	3:00 P.M.
Sacred Songs.....	weekdays,	12:45 P.M.
Scandinavian Service.....	Tue., Th., Sat.,	7:45 P.M.
Saturday Songsters.....	Th.,	4:30 P.M.
Shut-in Program.....	Sat.,	3:00 P.M.
Singing Strings.....	F.,	12:15 P.M.
Slumber Boat.....	M. to F.,	10:30 A.M.
Story Time for Boys and Girls.....	Sat.,	3:30 P.M.
Student Pulpit.....	Tue., Th., Sat.,	2:15 P.M.
Sunday School Lesson.....	W.,	1:45 P.M.
Sunday Strings.....	Sat.,	10:30 A.M.
Thoughts and Tunes.....	Sun.,	4:15 P.M.
Thursday Songsters.....	M., Th., F.,	3:30 P.M.
Tract League.....	Th.,	11:00 A.M.
Treble Harmonies.....	Sat.,	5:15 P.M.
Verse by Verse.....	Tue., Th., Sat.,	1:45 P.M.
Women's News.....	Tue., Th.,	10:05 A.M.
World Wide Missions.....	Th.,	10:15 A.M.
Young People's Church of the Air.....	Sun.,	10:00 A.M.
Young People's Hour.....	Sat.,	3:30 P.M.
Your Church School.....	Sat.,	11:30 A.M.
Youth for Christ.....	Tue.,	10:15 A.M.

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What to Do In Rome

[Continued from page 100]

We have been sugaring the pill and specializing in tact and majoring in artful approaches and trying to clothe our message in worldly garb as if to sneak upon the Romans unawares. But Paul regarded his preaching as foolishness and himself as a fool in the eyes of the world.

I wonder whether we are taking as many prisoners by ambush as he did by frontal assault. We have become very smart and clever in presenting the gospel, but is the world really impressed by our stealing its thunder? Paul abhorred every display of human wisdom, and his reminder that God hath chosen not the wise, mighty and noble, but the foolish, the weak, the base, the despised, the nothings, is rather disconcerting to us when we are tempted to do as Rome does.

We have a message to proclaim in Rome, and not only that, but we may honor God by the manner and the method by which we present the message. When men saw the boldness of Peter and John they took knowledge of them that they had been with Jesus. It was not only what they said, but how they said it.

The atmosphere of Rome today, the spirit of the age, changes some men's message. If it cannot do that, it will try to nullify the message by changing the manner and the method. It will go deeper still and try to change the man. Let us be on guard that, as with Paul, neither the man nor his message, manner and method may be affected by doing as Rome does.

FURTHERMORE, there is a life to live in Rome. Paul wrote: "To all that be in Rome, beloved of God, called to be saints. . . First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. 1:7, 8).

The sixteenth chapter of Romans calls the roll of some of these faithful saints whose names never made headlines but were written in heaven. We catch glimpses of these Roman Christians, as in Philipians, where "they that are of Caesar's household" salute the Philipian believers. In Colossians, II Timothy and Philemon we get a bit of the atmosphere of this fellowship with a world-wide reputation.

God expects us Christians so to live in this world that our faith will be spoken of. Not ourselves, mind you, but our faith. We are to let our light shine—not shine it, but let it shine—that men may see our good works and glorify our Father which is in heaven.

There are some Christians and churches whose works are spoken of, but here it is faith that gets the reputation. Of course, faith without works is dead, but there is a kind of works that does not advertise this kind of faith.

Sometimes we crash the news with spectacular demonstrations and statistical achievements, but they do not leave people commenting on our faith. Organization, cleverness, human leadership

and genius are glorified, not our Father in heaven. Too many meetings and movements can be accounted for by ordinary means. We need a faith that is spoken of throughout the world.

It was not merely the works, but the lives of these Roman Christians that demonstrated their faith. Some Christians and churches get an amazing lot of religious work done, and all the while their lives are a reproach to the cause for which they labor. The shame of many a church today is that it has a name to be alive in works when it is dead in faith.

There are church members with wonderful records of Sunday school attendance, whose names adorn (?) numberless boards and committees, who promote countless religious projects and contribute to worthy causes, whose lives have never been touched by the truths they claim to represent. Their faith is not spoken of. They may be spoken of, but not their faith, for they have no living faith.

Our Lord asked: "When the Son of man cometh, shall he find faith on the earth?" He will find much of activity and works and religious enterprise, but not much faith. There is an awful scarcity of the faith that overcomes the world, the supernatural faith of God.

There is theological faith, and faith in men and faith in movements, but not much of that mighty faith beside which atomic power fades into insignificance, that faith of which as much as a mustard seed can do the impossible. That faith is best demonstrated not in sermons and songs and mere religious activities, but in victorious lives. One life of faith is a greater testimony than a library of arguments.

This life of faith is the very life of our Lord, Christ living in us. And just as He lived His own life amid the ordinary conditions of this present world, He expects us to live His life today; not in a mystic's solitude, but right in the midst of things as they are. We are in the world but not of it, and we have been called out of it to be sent back into it as living witnesses. There are times when any of us would like to take the wings of a dove and fly away to be at rest, but it is right from the middle of Rome that our faith should be spoken of throughout the world.

"Faith of our fathers, living still . . ." Yes, it is living still, and it lives best in humble Christians like the saints of Rome.

FINALLY, there is a fellowship to cultivate in Rome. Paul says of Epaphroditus: "But, when he was in Rome, he sought me out very diligently, and found me" (II Tim. 1:17). You will observe that when Epaphroditus reached Rome he sought his own kind. When Peter and John were released from the chief priests and elders, "they went to their own company" (Acts 4:23); and

when Peter got out of prison he headed for a prayer meeting (Acts 12:12).

A very good test of your Christian experience is, Where do you go when you get to Rome? What do you do when you are where people do not know you? We have known church members to slip into theaters away from home when they do not attend them in their own home towns. And some do far worse than that!

After all, they are running true to form, they are looking up their own crowd, for they are still of the world; they have never really left it. The dog has but returned to his vomit again, and the sow that was washed, to wallowing in the mire. The crowd you prefer is still your crowd, and you belong to it though you may profess to have fellowship with another.

Recently I spent a few days in seclusion in a certain city, studying and writing. But the ungodly atmosphere and unholy conversation of that hotel soon drove me to hunt for Christian friends, and what a relief when I found them! The increasing darkness of these days should drive God's people to a closer fellowship than we have ever known. Something like the Christian fellowship in the catacombs of Rome ought to be the outcome.

"Birds of a feather flock together." If we are the Lord's sheep we have no business up the alleys of sin with the devil's goats. "We know that we have passed from death unto life because we love the brethren"; and I had rather be with Christians at their worst than with the world at its best!

Yes, there is a fellowship to be cultivated in Rome, and Epaphroditus will find himself looking for Paul if he knows anything about the tie that binds our hearts in Christian love. The world marveled at the love of the early Christians for each other. Now it marvels at the lack of it. Maybe persecution will drive us to appreciate each other again.

What do you do in Rome? If you do as Rome does then you belong to Rome, for if you love the world the love of the Father is not in you. If your citizenship is in heaven, you will give the testimony, you will live the life, you will love the brethren.

A WORKING PRESCRIPTION

Seldom do physicians of the various medical schools agree in the diagnosis and treatment of disease, but the following prescription is one that is unanimously recommended and accepted:

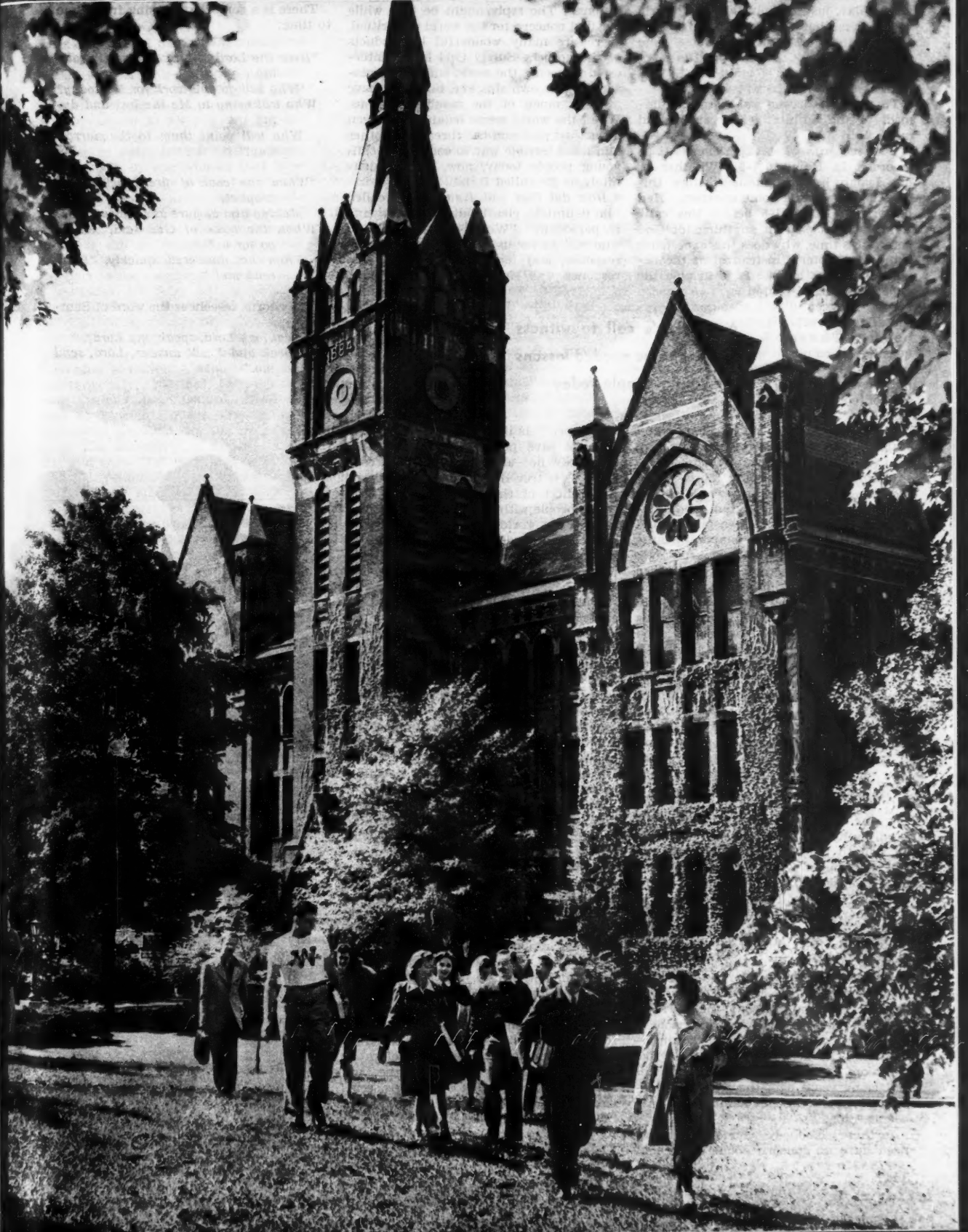
If you are poor—work.
If health is threatened—work.
If disappointments come—work.
If you are rich—continue to work.
If faith falters and reason fails—work.
If dreams are shattered and hope seems dead—work.
If sorrow overwhelms you and loved ones are untrue—work.
If you are burdened with seemingly unfair responsibilities—work.
If you are happy—keep right on working. Idleness gives room for doubt and fear.

No matter what ails you—work. Work as if your life were in peril, for it is!—*The Friend.*

Moody Monthly

Youth Supplement

S. MAXWELL CODER



The Call to Go

By WARREN FILKIN

ONE day, just as definitely and clearly as a mother ever called her little girl to go to the store and bring home some groceries, God spoke to one of His servants and asked him a question, "Whom shall I send, and who will go for us?"

This man's answer was personal, immediate, and definite: "Here am I; send me."

You recognize the experience. It is recorded in Isaiah 6:1-8. Whether or not Isaiah had prophesied before this time is a matter of some question. Had he written Isaiah 1-5 before this call? If he had not written anything for God before this time, why does this experience stand at chapter 6 instead of at the beginning of the book? Is it to give the experience recorded in chapter 6 greater prominence? These questions need not be answered now, but they are worthy of consideration.

At any rate, God called Isaiah, and Isaiah answered—answered in the way that he ought to have answered.

When was it that the Lord called Isaiah? The prophet says (v. 1) it was "in the year that King Uzziah died" that he saw the Lord. Uzziah was a good and great king in spite of a temporary lapse when he usurped the office of priest. He was Isaiah's great hero. Isaiah had pinned his hopes of the immediate future of Judah on the leadership of Uzziah. In the northern kingdom of Israel the going was bad. There had not been a good king in Israel since Jeroboam led in the rebellion of the ten tribes to the north of Judah and Benjamin, and now Israel was experiencing the anarchy and bloodshed that come to any nation which rules God out of its life. "Blood touches blood," is the way Hosea, a contemporary of Isaiah who prophesied in Israel at the time, described the murder and lawlessness of the land.

It was in a time like this that Isaiah saw the Lord—and when he saw the Lord, he heard the Lord's call. It might be well to note that the Lord did not call the prophet Isaiah until after he had been cleansed. Then he was in a condition for God to call him and to use him.

Another question that comes to mind is, *Why did the Lord call?* The answer has already been suggested. God called because of the need of the people. The political need, the social need, the religious, the spiritual need—all of this was behind God's call. Today the world in spots at least is enjoying a period of suspended warfare. We call it an armistice. The need is great today. Had we taken the gospel to Japan when the call came years ago, the terrible bloodshed of the war in the Pacific might have been avoided.

Is there somebody who says that we need have no concern about world con-

ditions? The reply might be that while our first concern for the world is spiritual, there are many wonderful by-products of the gospel. Surely God is not interested in seeing the world suffer unnecessarily. Our own sins and iniquities have brought much of the trouble upon us. When the world seems balanced between a war just past and the threat of another and more terrible war to come, God calls young people today, now, just as definitely as He called Isaiah.

How did God call Isaiah? He called him definitely, clearly, distinctly, urgently, personally. "Whom shall I send, and who will go for us?" What was Isaiah's response, and how was it given? His response was simple, clear, immediate, and personal, "Here am I; send me."

The Great Commission has never been changed. The word is still, "Go ye into all the world, and preach

the gospel." Is it true that mere religion will not save people? Is it true that everybody not already saved is already lost? Is it true that all have sinned and come short of the glory of God? Can young people with the gospel do anything to help the world in its present hour of need? The needs today are the same as they were in Isaiah's day in at least two respects: they are temporal and they are eternal.

Will young people today hear the Lord calling them as Isaiah heard Him, and will they answer as Isaiah answered—personally, clearly, immediately? The answer is that many have already heard Him call and have answered. Hundreds of young people, many of whom were in the service of our country, are now in preparation to serve Christ in places of great need around the world. This reminds us of the word of Dr. John A. Broadus, "A call to preach is a call to prepare."

But there are young people who complain, "We have never heard the Lord calling us." And that is probably true.

The other night my wife called the children in to supper, but they did not come, even though she waited several minutes. We called again, and they finally came. When asked why they did not come in when mother called, one of them replied, "We didn't hear you call." They were not interested in hearing their mother call—and they were not in calling distance.

Jeremiah 29:13 says: "Ye shall seek me, and find me, when ye shall search for me with all your heart." A person has to want to see the Lord before he sees Him, and he will not hear the Lord speak until he has seen Him. This seems clear. Are there young people who say, "We have never heard the Lord call us to foreign service, or to any service?" Then the question is, Do you want the

Lord to call you? Are you in calling distance?

In the face of the need of the world, and in the face of the call of God, can any of us who know Christ as Saviour turn a deaf ear to the call to go?

There is a song that we sing from time to time:

"Hear the Lord of harvest sweetly calling,

'Who will go and work for Me today? Who will bring to Me the lost and dying,

Who will point them to the narrow way?"

"When the coal of fire touched the prophet,

Making him as pure as pure could be; When the voice of God said, 'Who'll go for us?'

Then he answered quickly, 'Lord, send me!'"

The chorus re-echoes the word of Samuel:

"Speak, my Lord, speak, my Lord; Speak and I will answer, Lord, send me."



Moody Monthly

by Wilbur M. Smith

For the Confirmation of the Faith

THE other day I came upon something in my files which is so interesting—at least I think it is—and so important that I at once felt that some of their statements ought to be put together as the introduction to our page on the defense of the faith.

I refer to some letters written about ten years ago by one who at that time was recognized as the greatest authority on New Testament archaeological matters in the world. Perhaps we should think for a moment of the man himself. His name will be familiar to an older generation, but perhaps not so for the most part to the younger men and women of today. I refer to Sir William Mitchell Ramsay, whose death occurred April 22, 1939, at the age of eighty-eight.

Sir William Ramsay was born March 15, 1851. After graduating from Oxford, he became a traveling scholar of that great university, 1880-1882; research fellow of Exeter College, Oxford, 1882-1887; fellow at Lincoln College, Oxford, and professor of Classical Art and Archaeology at the University of Oxford, 1885-1886; and from 1886 until shortly before his death, professor of Humanities, and then professor emeritus at the University of Aberdeen.

In 1880-1891, again in 1898, and once again from 1901-1905, Sir William traveled extensively throughout Asia Minor, with the result that he became the greatest living authority in the world on the travels of Paul, and on the early history and historical geography of Asia Minor. His books probably had a greater influence over the thought of continental Europe, Great Britain and America, in relation to the historical validity of the writings of Luke and Paul, than those of any other writer of his generation. Some of these volumes are simply epochal—delightfully written, with a wealth of scholarship, and true to the conservative view of New Testament history. Among these were *Historical Geography of Asia Minor* (1890); *St. Paul, the Traveler and Roman Citizen* (1891); *Was Christ Born*

Important testimony concerning the indestructibility of the Scriptures

at Bethlehem? (1898); *Letters to the Seven Churches of Asia* (1904); *The Cities of St. Paul* (1907); and *The Bearing of Recent Discoveries on the Trustworthiness of the New Testament* (1915).

To go back now to the letters referred to at the beginning of this article. During 1936, Sir William was in correspondence with a member of my church at Coatesville, Pa., William Ridgway, the well-known author of "Say Fellows," which appeared every week for forty years in *The Sunday School Times*.

In a letter from Bournemouth, dated February 12, 1936, Professor Ramsay wrote to Mr. Ridgway: "I should have liked to devote my closing years to the New Testament, which I seem only to begin to understand, but I have a debt to pay, and am bound to the wheel. It would not be honest to have used the money of many people to do a certain job, and leave that job unfinished and unfinishable by others."

Under date of March 5, he wrote: "I feel more and more what a wonderful book the New Testament is."

Here is a man eighty-five years old, of immense learning, saying that he only begins to understand the New Testament, and feels more than ever what a wonderful book it is. This is a testimony to what we would call the inexhaustibility of the Holy Scriptures.

Sir William said exactly this to the late Dr. Charles G. Trumbull (as reported in *The Sunday School Times*, December 26, 1925): "The meaning of any passage in the New Testament is so much bigger than the words, that you have to think a long time before you get it all. . . . There is no other literature in



which you can press so hard the meaning of the words, and the more you press it, the more meaning you get."

This inexhaustibility has been noticed by others, and perhaps some of these statements would be worth quoting right here. Thus, for example, the late Professor David Smith, after writing books on biblical subjects for more than thirty years, in an interesting autobiographical sketch, "These Many Years," which appeared in the *British Weekly* for July 2, 1931, said:

"For forty years the study of the Holy Scriptures has been my daily employment; and it is wonderful to me how their glory has shone ever brighter in my eyes. . . . Even as each successive generation since the world began has discovered fresh wonder in the book of creation, so has fresh light kept breaking from the pages of the book of grace, and there is still, for eyes illumined by the Holy Spirit, ever larger light to break through.

"What other literature could one study for a lifetime only to realize that he has touched but its fringes? Where else could one find week after week for a quarter of a century messages of comfort and hope and peace for all the diverse needs of the human heart? The Scriptures have grown more precious to me with every passing year, more truly divine, more surely the living Word of the living God."

Dr. and Mrs. Howard Taylor, in their famous work *Hudson Taylor and the China Inland Mission*, confessed: "The best of God's precious Word is that the more nourishment and savor we get out of it, the more we find in it. It does not fall nor weary us with sameness however often we come to it."

"Some years before this, Professor Alfred Cave, in his standard *Introduction to Theology*, wrote: "History teaches us that it is with divine revelation of the Scriptures as with the divine revelation in nature; the Scriptures are an inexhaustible mine of precious ore, with tiny nuggets for everyone, but with large veins of wealth, even more rich and ramifying for him who delves deepest and the most persistently with the best instruments."

Of no other book in the world is this true. Its inexhaustibility results from, and in turn proves its divine origin

HOW TO RAISE OUR OWN PAY

Not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord.—Colossians 3:22

A CONSCIOUSNESS of the divine eye upon us should make us independent of the eye of our human masters or employers, as far as faithfulness in service is concerned. To realize that we bring joy to Christ when we do our work faithfully ought to transfigure even the most menial of tasks with a new significance. Irksome duties well done for Jesus' sake will bring rich returns in inner satisfaction, regardless of outward compensations. By thus adding spiritual returns to our material wages we may increase our salary at will. The Christian motive pays rich dividends.

by C. Norman Bartlett

Here's How

by Claudia Burns Hinson



Now that you have had a month to get used to the idea, and have weighed the possibilities of starting your own youth newspaper, let's assume that you have decided to take advantage of all the opportunities that can be yours through this new project.

It will be up to you to toss that atomic bomb into the group, so when you bring up the idea be prepared to tell all the advantages and to show how it will help your organization grow in numbers and enthusiasm.

It would be wise at this point to set up a temporary committee to work out plans to be presented to the council, and then to the group as a whole.

Once you have the co-operation and backing of the group, you are well on the way to accomplishing what you have set out to do.

One of the first things you will need to do is to select a name for your paper. You will want a "catchy" name, not too long—one suitable to your purposes. A good way to work up interest among your members is to start a campaign for a name and have a box for their suggestions. Then select the best one submitted. There are any number that have been used by other organizations; for example, *The Voice of Youth*, *Youth Calling*, and *Echoes*. You will want to choose a name that fits your organization.

For your purposes you can probably get along with a small staff. You will need an editor, an associate editor, and then a staff of reporters and typists. You might even wish to add a cartoonist or two, depending on the talent in your group.

The size of your youth organization will determine the size of your staff of workers. Certainly one distinct advantage is in putting as many of your young people to work as possible. This creates interest, builds enthusiasm and helps to unite your group. Commission different ones to be on the lookout for news items. Let each one feel a responsibility for putting out the newspaper.

You will want to set aside one afternoon each week to assemble your material, and perhaps another afternoon for the actual typing and printing.

The next hurdle you will face will be the time element. Most young people in this age are kept so busy with *everything*, that they do not have time for *anything*. Of course, you will not want your schedule for production to interfere with the regular duties of your members. Don't let them feel that you are imposing some-



You will need an editor, associate editor, and then a staff of reporters and typists. Acme Photo

thing on them. When they see what a wonderful time this will afford them, and what wonderful possibilities there are, they will automatically make room for it in their accelerated program.

A good thing to remember in this—or in any project you undertake—is that it is much better to start on a small scale and make a success of your undertaking than to tackle something too large for you to complete. The accomplishments of the task will spur your young people on to greater heights, whereas failure at the beginning might bring discouragement and disappointment, with never another attempt at the task at hand. Therefore, use the greatest care before beginning your newspaper, start with something simple, and then take things in your stride.

Sara King will find it great fun as she calls the presidents of all the Sunday school classes to get the news of recent class meetings and new projects or other items of interest.

George O'Neal and Betty Jane Dixon will work on the recreational and social section of your paper, writing the news as they see it. This will be a very important section, for you will have a two-fold misconception to overcome.

It has been said, "The greatest struggle of modern times is not fought with fists, nor guns, nor atom bombs, but with ideas in the minds of men." There is an idea that is prevalent among adults concerning recreation of young people. Older folks sometimes think a church paper is no place to promote such an activity.

They believe the young people should keep their recreation entirely outside the church, when as a matter of fact young people need the type of recreation that the church should encourage. As someone has said, "Young people go to the dogs because they haven't anywhere else to go."

The other idea that you can counteract is among the youth. Many young people, even Christian young people, do not believe it's possible to have a good time at social gatherings sponsored by the church. They agree that recreation should be clean and wholesome, but "church parties" bore them, they don't move fast enough for them.

In your recreation section not only can you record the activities that have taken place during the week in the different classes and departments, but you can also give the church group as a whole a new slant on these divergent ideas.

By your interesting writeups and the way you present them you can build more interest and enthusiasm on the part of your young people for social gatherings, and at the same time show the adults that there is a place in the life of the Christian young person for recreation conducted in connection with your church.

The special things taking place in your church are always big news items for your paper—special days being observed, and special speakers.

All of these should give you a working form as a start. You will want to adapt these suggestions to fit the needs in your local situation. Now that you have decided that *you can do it too*, and know how to do it, then *let's go to press*.

If we do not commend the gospel to people by our holy walk and conversation, then we shall not win them to Christ.—D. L. Moody.

Part two in this practical series on publishing a young people's paper describes some necessary preliminaries.

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October,

★ Using the Miracles as Topics ★

An exceedingly rich source of new and fresh material for young people's topics is to be found in the miracles of the Bible. The Old Testament is full of unmined gold; the most familiar stories of the New Testament offer limitless possibilities for development as subjects for messages or discussion.

Suppose we wanted to use the story of the impotent man in John 5:1-15 some evening. How should we prepare it so that we would have more to offer than a mere recounting of the details of the miracle, with a running commentary of pious remarks? One good plan is to ask certain definite questions of the text as

we study it.

Where did this particular incident take place? The margin of verse 2 reveals that it was at the sheep gate of Jerusalem. Any good Bible dictionary will inform us that lambs and sheep were brought through this gate to be sacrificed at the Temple within the city. The spiritual parallel is obvious.

Looking up the meanings of the important place names supplies additional useful data. We think of Christ, the Lamb of God, entering through the sheep gate to be offered up for the sin of the world (John 1:29). Near this gate, which speaks of the cross, a needy individual

found salvation at Bethesda, "the house of mercy," and went on his way toward Jerusalem, "the city of peace."

Thus, the setting of our story provides us with a suitable introduction to an interesting Bible message. The plan of salvation is suggested; further study of the setting would reveal other details related to the spiritual application of the miracle.

Asking a second question, we direct our attention to the man himself. Who was this? He is called "the impotent man." That is, he was powerless to do anything for himself. He had no strength (v. 6); no friends (v. 7); no hope, since he had been in this condition for thirty-eight years (v. 5).

The salvation which came to him is a splendid illustration of salvation in general. It was free, for he had nothing to pay. It was full, for he was made perfectly whole. It was immediate, for he was done with waiting and personal effort as soon as he met the Lord. It was permanent, for there was no relapse. It is not difficult to find scriptural parallels to each detail of the story.

A third question brings to our notice what is perhaps the most instructive part of the entire incident. How was the miracle performed? It was through the word of Christ (vv. 8, 9). This is how Lazarus was raised from the dead (John 11:43, 44), and many other miracles wrought (Mark 1:25; 2:11; 3:5). It is the secret of salvation. Whenever anyone hears and obeys the word of Christ, salvation becomes an instantaneous reality.

Reading the story over several times with this thought in mind, we notice that the Lord spoke only three times to the impotent man. When we compare the three statements (vv. 6, 8, 14), we find a very wonderful thing: they encompass the entire scope of the gospel.

The first utterance of Christ addressed the will, "Wilt thou be made whole?" Salvation requires the consent of the human will. There are always some who know the gospel, but who are not responsive to the "whosoever will" of the plan of salvation. Said Christ to some of these: "Ye will not come to me, that ye might have life" (John 5:40). Again: "How often would I . . . and ye would not!" (Luke 13:34).

The second utterance of Christ effected the man's healing: "Rise, take up thy bed, and walk." This required faith in the word of the Lord, but that word included a promise that obedience would demonstrate that His word could be trusted. The Word of God is always accompanied by supernatural power. The gospel of Christ "is the power of God unto salvation to every one that believeth" (Rom. 1:16).

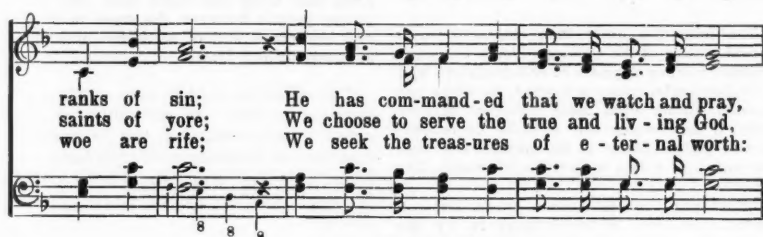
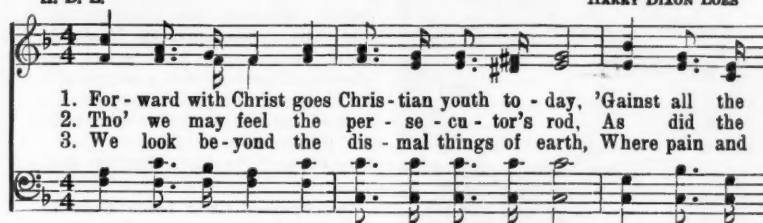
The third utterance of our Lord commanded the future life of the man with whom He was dealing: "Sin no more." It would not be easy to find a more concise summary of what is expected of those who have been made whole by the

[Continued on page 150]

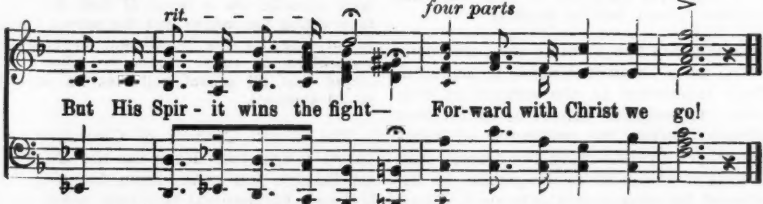
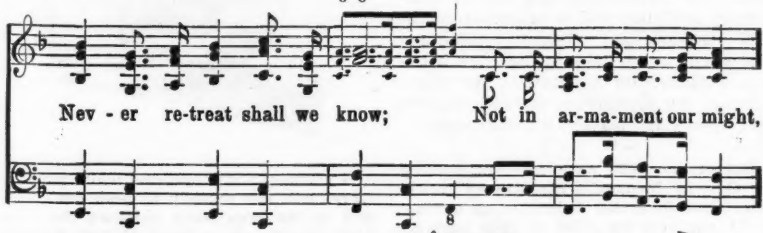
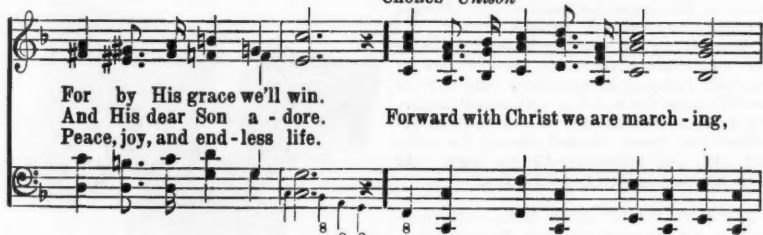
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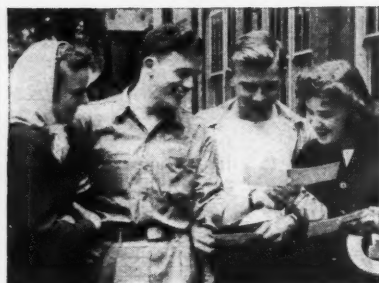
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During Youth Week when the young people of a certain Pittsburgh church asked to be of service to their pastor, he made lists of all shut-ins and those of the congregation advanced in years or ill. These names were divided among the young people, who later returned with enthusiastic reports regarding the pleasure they had visiting the people assigned to them. Commenting on this, the *Christian Union Herald* says: "They had fun doing it, and it is not hard to guess the pleasure they gave to the people they visited."



The following news item appeared in a recent edition of the *Chicago Daily Tribune*: "Home training of youth in self-discipline and a higher social attitude toward marriage are needed, rather than more stringent divorce laws, if the divorce rate is to be decreased. Circuit Judge Elmer J. Schnackenberg said yesterday in a talk before the Woman's City Club.

"Fifty per cent of divorce cases, he estimated, are due to overindulgence by the husband or wife, or both, in alcohol. Intoxication is the basis for most of the charges of cruelty and neglect, he said.

"Discounting the popular belief that hasty war marriages account for the increase in divorces, Judge Schnackenberg said that of the 324 cases he heard in one recent month, fewer than 18 per cent of the couples involved had been married during the war; and 266, approximately 82 per cent, had been married before Pearl Harbor."

The Hon. Walter Judd, M.D., congressman from Minnesota and former missionary to China, will be chairman of the 1947 Quadrennial Student Volunteer Movement, to be held during the Christmas holidays on a Midwest university campus. An attendance of 5,000 students and missionary leaders is anticipated.

Out of the \$5.00 each receives monthly, C. O.'s in Mennonite-administered camps have since December 1 donated an average of 17 per cent for relief of war sufferers. *Religious News Service* reports.

Some years ago a young man was converted in a semirural area of England. Much interested in the subject of free grace, he began to collect books on that subject. Seeing the possibility of helping others by enlarging his library and making it available to the public, he interested his friends in the project. Their response has resulted in such an increase

in the number of volumes that, according to an announcement that has appeared in the *London Times*, Geoffrey Williams' library is to be housed in a special building in London. A total of 20,000 books comprises the collection.

Ambassador Joseph Drew has been named chairman of a committee appointed to raise funds toward the establishment of a great Christian university in Japan. The amount needed is between five and eight million dollars. The movement has been cordially approved by both the Federal Council and the Foreign Missions Conference of North America.

There is no agency in the world that is so seriously affecting the health, education, efficiency, and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy, unworthy of a nation of our intelligence.

—Former President Herbert Hoover

The National Child Labor Committee reports that there are more than two million young people between the ages of fourteen and seventeen still at work full or half-time in these United States.

Thirty-seven rabbis last summer instructed students in one hundred Protestant youth camps "in the fundamental concepts of Judaism and interfaith relations," it has been announced by the National Conference of Christians and Jews.



A committee of Negro and white pupils in Gary, Ind., met recently to work out a solution to the race issue plaguing the city's high schools. As a result of their meetings they asked the mayor and the school board to provide for the enrollment of students regardless of race, creed, or color, and urged that all school activities be opened to all students.

The World Council of Churches has taken a five-year lease on the Chateau de Bossey, ten miles from Geneva, for the new Ecumenical Institute, made possible by a gift from John D. Rockefeller,

Moody Monthly

Jr. The first of the courses, including Bible, evangelism, youth leadership, contemporary church history and modern social, political and intellectual movements, will be from October through December. Sixty to seventy young persons will live at the chateau and, besides classes, will have informal discussions with leaders from Geneva. The allotment for the United States is four students, but emphasis at the beginning is to be on reaching young lay men and women of the countries most affected by the war, such as ex-prisoners of concentration camps.

—Christian Century

A Bible test given 18,434 southern high school pupils recently revealed that 16,000 could not name three Old Testament prophets; 10,000 could not name three disciples of Jesus; 12,000 could not name the four Gospels. According to Dr. U. W. Leavell, of Peabody, 66 per cent were not enrolled in any Sunday school. The average Sunday school attendance in the area was 50 per cent of its enrollment. Thus less than 17 per cent of the population was receiving religious instruction.

—Pentecostal Evangel

It is reliably reported that Roman Catholics spend more than half their church income for education. There are twice as many full-time teachers as there are parish priests.

—Watchman Examiner

Juvenile delinquency dropped about 32 per cent in Denver during the first five months of 1946, according to a recent report by Judge Gilliam of the juvenile court of that city. Judge Gilliam lists the following as probable reasons for this good showing: the drive by the courts against parents whose children are neglected; "the best setup in the country" with regard to group character-building agencies; the excellent city-wide recreational program; the effective work of the police; and the court's educational program.

India has launched an educational program which proposes to send 500 students yearly for three years to be instructed in forty of the best graduate schools. Of this group, 100 will be trained in American business and manufacturing affairs. More than forty objectives will engage the visiting students in various subjects. The Indian government will pay the transportation, tuition, and other expenses to the extent of \$2,000 for each student. The proposed number of students will be largely increased in time. There are already 13,000 applications for appointment.

—The Watchman Examiner

A new order issued by Gen. Omar Bradley, veteran administrator, authorizes all 150-bed hospitals for veterans to have one full-time chaplain. Previously only hospitals of five hundred beds or more had full-time chaplains appointed to them.

The wartime shortage of cigarettes brought about a reduction in the number of fires caused by smokers. The fire chief of Long Beach, Calif., reported 122 fires during six months of 1944 from this cause, as compared with 216 fires during the same period in 1943, when there was no shortage.

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- 4 More Love to Thee
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- 5 Praise Him! Praise Him!
Nobody Knows the Trouble I See
- 6 What a Friend We Have in Jesus
Little David Play On Your Harp
The Old Rugged Cross
- 7 Let the Lower Lights Be Burning
Amazing Grace
De Old Ark 's A-Moverin'

- 8 I Love to Tell the Story
We Shall Rise
- 9 When Morning Comes
Lead Me Gently Home, Father
- 10 On the Jericho Road
In the Sweet By and By
- 11 This World is Not My Home
Never Alone
- 12 Onward Christian Soldiers
Rock of Ages
Dare to be a Daniel

And These Twelve New Records...

- 13 We'll Soon Be Done With
Troubles And Trials
Fairrest Lord Jesus
- 14 Steal Away
The Old Account Was Settled Long Ago
- 15 Battle Hymn Of The Republic
All Hail The Power Of Jesus' Name
- 16 Jesus Savior, Pilot Me
Old Fashioned Meeting
- 17 My Heavenly Father
Watches Over Me

- Bringing In The Sheaves
- 18 O Little Town of Bethlehem
O Come, All Ye Faithful
- 19 Sweet Hour Of Prayer
(Piano Solo by Rudy Atwood)
- When I Survey The
Wondrous Cross (Piano
Solo by Rudy Atwood)
- 20 I'd Rather Have Jesus
Jesus Loves Me

- I Think When I Read That
Sweet Story Of Old
- 21 In The Garden
Am I A Soldier Of The Cross
My Low'd's Gonna Move
Dis Wicked Race
- 22 Saved By Grace
Swing Low, Sweet Chariot
- 23 There Is A Fountain
I'm On The Battlefield
- 24 Just As I Am
Pass Me Not

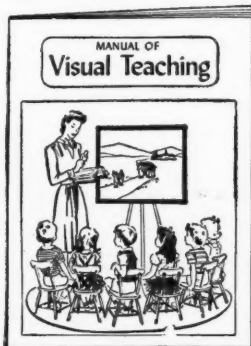
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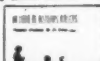
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Using the Miracles as Topics

[Continued from page 147]

power of God. We might thus epitomize all the teaching of the New Testament which is addressed to Christians.

One final question brings us a suitable conclusion to our study. What are the circumstances with which the story ends? We read that the Lord found the man in the Temple, and there spoke to his heart. Christ is always to be found in the house of God. Where believers meet in His name, there is He in the midst (Matt. 18:20).

Had the once impotent man not been in God's house, he would not have received the message he so much needed for the new pathway which lay ahead for him. In like manner we, as young people, must be found by Christ in the house of God, lest we miss much of what the Lord would say to us as to how we should live, since we have been made the subjects of His miracle-working power to save.



Who Said It?

- "Shall not the Judge of all the earth do right?"
(a) God (b) Abraham (c) David (d) Moses
- "Judge not, that ye be not judged."
(a) Paul (b) Jesus (c) James (d) Ezekiel
- "Man looketh on the outward appearance, but the Lord looketh on the heart."
(a) Asaph (b) Paul (c) Samuel (d) Jeremiah
- "The soul that sinneth, it shall die."
(a) God (b) Ezra (c) Paul (d) Jacob
- "There is no new thing under the sun."
(a) Jeremiah (b) Hezekiah (c) Stephen (d) Solomon
- "I saw a new heaven and a new earth."
(a) John (b) Isaiah (c) Daniel (d) Jesus
- "Kept by the power of God."
(a) Matthew (b) Elisha (c) Isaac (d) Peter
- "My punishment is greater than I can bear."
(a) Job (b) Cain (c) Esau (d) Saul
- "Look not behind thee."
(a) Noah (b) Lot (c) An angel (d) Jesus
- "Thy people shall be my people, and thy God my God."
(a) Hobab (b) Abigail (c) Ruth (d) Esther

Answers to Who Said It?

- (b) Genesis 18:25. 2. (b) Matthew 7:1. 3. (c) I Samuel 16:7. 4. (a) Ezekiel 18:20. 5. (d) Ecclesiastes 1:9. 6. (a) Revelation 21:1. 7. (d) I Peter 1:5. 8. (b) Genesis 4:13. 9. (c) Genesis 19:17. 10. (c) Ruth 1:16.

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One day, a particularly trying day, a student at a girls' school arose and said to Alice Freeman Palmer, who was conducting a round table, "Mrs. Palmer, you are always so cheerful, will you tell us the secret?"

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"The first is this: Commit something to memory every day—something good. It need not be much. Three or four words will do—just a pretty bit of poem or motto.

"The second rule is this: Look for something pretty every day, and do not miss a day or it will not work.

"My third rule is this: Do something for somebody every day—every day. This is all there is to it. Try it."

It is said that these rules will work always and everywhere. They will make a farmhouse warm in the chill of winter and a tenement cool in the blazing summer. They are so plain that anyone can keep them. No matter how lowering or how gray the sky, these rules will make the sun shine through.—*The Expositor*.

WHY I BECAME A MISSIONARY

I feel as if I could not live if something is not done for China.—J. Hudson Taylor.

God had an only Son, and He was a missionary.—David Livingstone.

The land is henceforth my country which most needs the gospel.—Count Zinzendorf.

Even if I never see a native converted, God may design, by my patience and continuance in the work, to encourage future missionaries.—Henry Martyn.

Christ's call is to feed the hungry—not the full; to save the lost—not the stiff-necked; not to call the scoffers—but sinners to repentance.—C. T. Studd.

We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me.—Maltie Babcock.

As for us, may God be glorified, whether by life or by death.—John and Betty Stam.

If I thought anything could prevent my dying for China, the thought would crush me.—Samuel Dyer.

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Russia and German Youth

The Free German Youth Movement, formed by order of Marshal Georgi Zhukov at the time he was military governor of the Russian zone, is reported to be at least 200,000 strong in that zone of occupation, just eleven months after being organized.

Designed to replace Hitler Youth as a rallying point for young Germans, it is providing all the attractions for which that organization was noted; among them, youth hostels, outings, and hikes.

This Russian-sponsored group is financed by local municipalities and works with the local boards of education. The appeal to new members goes to Germans aged sixteen to thirty.

A lengthy article entitled, "Russia Opens Drive to Win German Youth," appeared in the June 20 issue of *World Report*, listing the official eleven-point program of the movement, and enlarging on its aims and methods. Said the article in part:

"Propaganda now being issued by the Russian-sponsored organization is designed to build pro-Russian sentiment among the young people throughout Germany. The youth movement has its own publishing house. Books and pamphlets distributed through the youth movement in the Russian zone are almost exclusively Marxist and anticapitalist publications. Thousands have turned up in the United States, British, and French zones, presumably sent across the frontiers.

"Such published propaganda is augmented by speeches from Moscow-trained youth leaders, many of them former members of Hitler Youth. One young speaker, as an example, told his young listeners:

"Our foreign policy must be directed toward the East and Russia. Our entire economy must be directed and organized in conjunction with the East. If we were to deal with the West in any economic or political matter, we would again sink down into the gutter."

"A school for youth leaders at Adelsburg in Saxony provides lectures on the similarities between Russian and German culture, the flaws of the Versailles Treaty, and the reconstruction program and economic future of Germany as defined by the Potsdam Agreement. . . .

"The opposition to this Russian attempt to win German youth to Communism so far rests in the voluntary church and Pathfinder, or scouting groups, formed in the United States and British zones. United States and British officials admit these are inadequate. Under existing occupation policies, they get little help.

"Persecution of noncommunist youths enrolled in the Russian-sponsored movement and the presence of many former Hitler officials among the leaders make many Germans outside the Russian zone skeptical and slow to join. But non-Russian observers in Germany agree that the future of Germany rests largely upon the attitude of young Germans. Russia is making a determined bid for their support."

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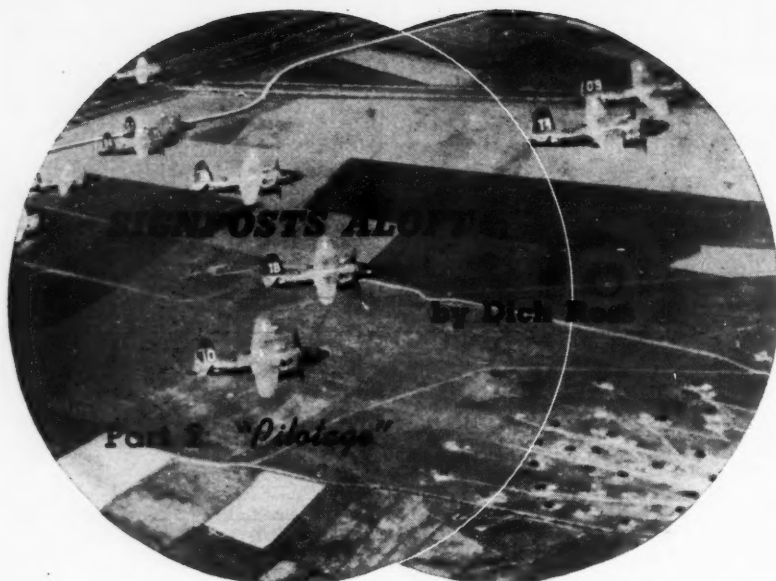
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Striking similarities between piloting a plane and ● ● ● living the Christian life

THE Italian countryside is dotted with little towns which, when viewed from the air, resemble one another as peas in a pod. North of the great peninsular "boot" the plains push themselves into rugged hills and eroded valleys, finally ignoring all moderation to become the southern extremities of the Alps.

Returning wearily in the late afternoon from a mission into southern Germany, we always found it a relief to break out of the cumulus and see below us the characteristic terrain of central Italy. But due to the similarity of towns and villages, and the lack of many singular, natural landmarks, it was the big dome of Cerignola's cathedral against the southern skyline that was the most welcome sight of all, assuring us that now we could close out our "logs" and cross off another mission as completed.

Fortunately for the host of men and women who turn to a light plane for their hours of leisure, the United States is a far more simple land in which to navigate. This is true for many reasons, not the least of which is the multitude of natural and man-made landmarks which stand out in bold relief to become the most obvious of our signposts aloft.

Flying an airplane from one place to another solely by reference to visible landmarks is known as pilotage. However, the mere existence of these pilotage points from which the navigator plots his position is not enough. To be of value they must accurately appear on his flight charts.

In the sectional and regional maps published by the United States Coast and Geodetic Survey are to be found the finest aeronautical charts in the world, on which appear such topographic in-

formation as rivers, lakes, marshes, and differences in the earth's elevation; in fact, even glaciers are recorded. These are augmented by symbols representing culture built by man, including cities and towns, highways, railroads, bridges, prominent buildings, airports, and many other miscellaneous landmarks which can easily be identified from the air.

A navigator's flight charts might be compared with the Christian's guide to daily living—God's Word. Having the information in one's possession is just the beginning, since value to the user commences only as he becomes acquainted with it. Symbols must be properly interpreted, landmarks identified, and the course steered with relation to them.

Warnings of danger areas must be heeded, for many a mountainside is littered with the wreckage of airplanes in whose smoldering remains were found the very charts which told of the mountain's presence, but charts cannot shout new "headings" to the pilot at the wheel.

The Bible becomes more and more a blessing to the student as it is studied, enabling him to learn the significance of its symbols which represent landmarks looming above vast horizons.

To emphasize one particular landmark to the neglect of others about it, however, is to lose one's perspective. My instructor in advanced navigation "ribbed" our pilot on one occasion by showing him a landmark on a partially folded map. Since a similar landmark appeared below our wings, the pilot quickly jumped to the conclusion that our actual position corresponded with the point to which my instructor pointed. Imagine his chagrin when the map was unfolded and found to be a sectional of

the state of New Jersey and we were flying above the plains of Texas!

You see, there is more than one town with a railroad entering it from the north, and leaving it on the south. To positively identify that town as the same one over which you are about to fly involves more confirmation than that afforded by a single landmark. Emphasis on the one, to the neglect of searching for others, will prove embarrassing for the navigator—and the Christian!

The Bible too has its warnings of danger areas, and like the charts which could do no more than await the scrutiny of the navigator in the plane, God's Word places the responsibility of action squarely on the shoulders of the reader. What a blessing to know, however, that there is One who interprets our spiritual chart for us. Surely Christ's promise to His disciples has experienced a wonderful fulfillment in our own lives: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Pilotage involves simply proceeding from point to point along landmarks which lie on or near course. But even the United States is not likely to offer so many pilotage points that any given true course line will intersect an adequate number of them. So we discover that precision navigation through this method alone is practically impossible.

Too, pilotage alone is insufficient if there is any chance of weather closing in to make it impossible for flight with constant reference to the ground. If one is to do any more than fly within sight of his own home airport, he must learn the use of instruments which are the basis for dead reckoning.

And what flyer—or what young Christian—does not desire to put his point of departure behind him, and set out for new experiences and new landmarks which beckon from distant horizons? The traffic pattern of the old home port with its same familiar landmarks is not to be compared with the joy of the cross-country flight over new terrain, and the encountering of new problems to increase one's knowledge and enrich one's experience. When the fledgling pilot has convinced his instructor that he is ready for something besides solo take-offs and landings, he is freed from his "tether" and permitted flights to new areas for further instruction.

In the second chapter of Deuteronomy, God told the children of Israel, "Ye have compassed this mountain long enough; turn you northward." The promised land can be reached only by going in and possessing it; and a constant "heading" is the navigator's way of reaching that destination in the least amount of time.



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